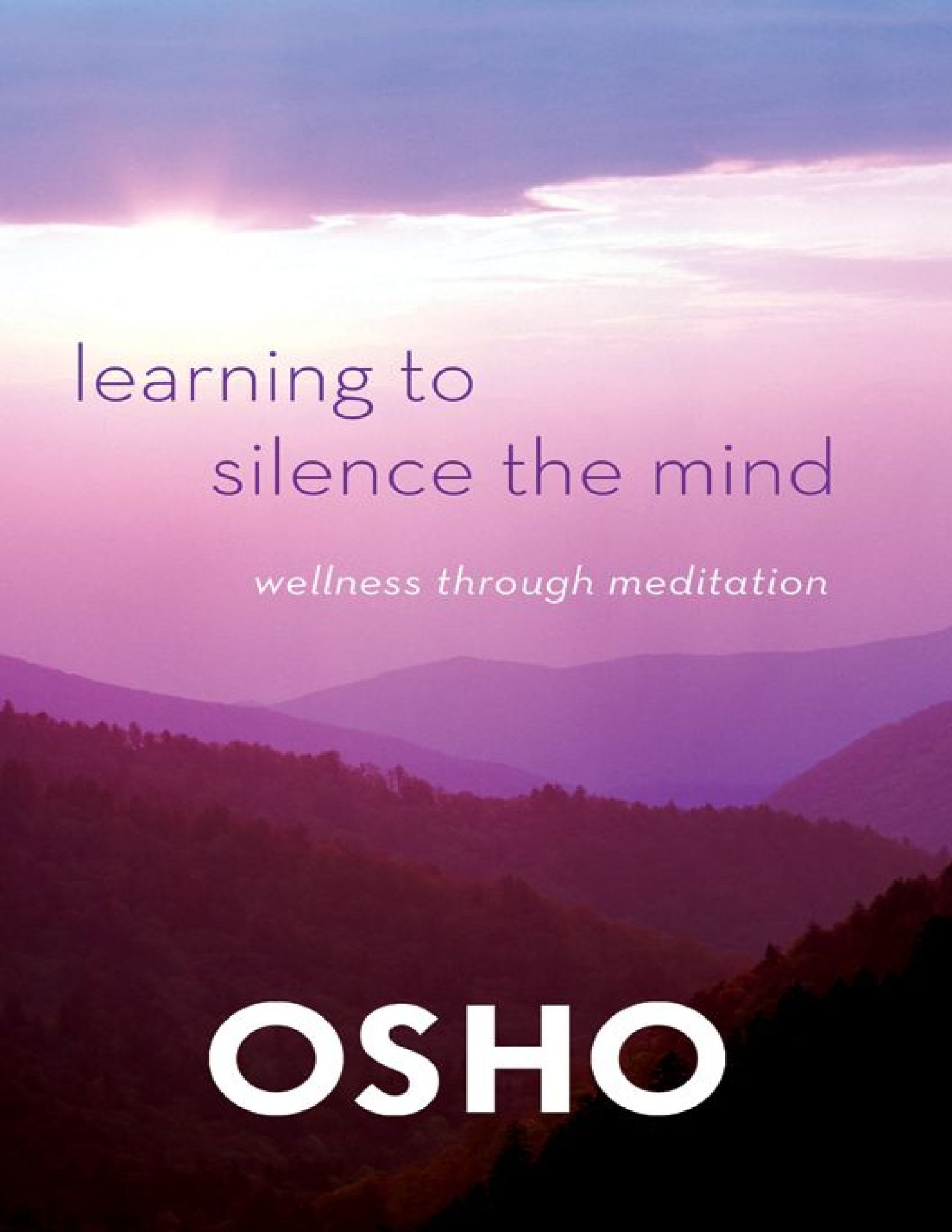

learning to
silence the mind
wellness through meditation
OSHO

[STORM]

Learning to Silence the Mind

WELLNESS THROUGH MEDITATION

OSHO



St. Martin's Griffin
New York

The author and publisher have provided this e-book to you for your personal use only. You may not make this e-book publicly available in any way. **Copyright infringement is against the law. If you believe the copy of this e-book you are reading infringes on the author's copyright, please notify the publisher at: us.macmillanusa.com/piracy.**

Contents

Title Page

Copyright Notice

1. What Is Meditation?
2. Meditation Is Your Nature
3. Meditation and the Failure of Success
4. Healing the Split Between Body and Soul
5. Meditation Is Life, Not Livelihood
6. Bliss Is the Goal, Meditation Is the Means
7. Everybody Is a Born Mystic
8. Mind Is a Chatterbox
9. Mind Is a Social Phenomenon
10. Mind Thinks—Meditation Knows
11. The Psychology of the Buddhas
12. Self-Awareness, Not Self-Consciousness
13. Osho Active Meditations for Modern Man
14. Responses to Questions from Meditators
 - *Is it possible to meditate without any technique?*

- *Why did you have to create new meditation techniques like Osho Kundalini Meditation or Osho Dynamic Meditation?*
- *When I feel a little more centered and aware than usual, I don't feel any problems, but when I am not centered all the old problems are back and they look even bigger. Why?*
- *Western psychologists say that meditation is a subjective phenomenon and therefore not much psychological research is possible. Do you agree?*
- *J. Krishnamurti says that all yoga practices, all meditation techniques, are just like drugs—they produce chemical change and, hence, the experiences. Please comment.*
- *Yesterday while sitting in* zazen *I felt myself get hit with a stick on my head. But at that time nobody had hit me. Is this magicless magic?*
- *I have too much sexual energy burning within my body. When I dance, sometimes anger comes up, and I feel I am going to kill the whole world. Please explain how to give a creative outlet to this energy.*
- *Can one be absorbed in doing something with intensity—for instance, your dynamic meditation techniques—and at the same time remain a witness who is separate, apart?*
- *When I first started meditation, a beautiful, silent, transparent state would arrive from somewhere. Now, nothing comes except a racing mind. What happened?*

Note

Appendix

Osho International Meditation Resort

About Osho

For More Information

Also by Osho

Copyright

1

What Is Meditation?

TO SAY SOMETHING ABOUT MEDITATION IS a contradiction in terms. It is something which you can have, which you can be, but by its very nature you cannot say what it is. Still, efforts have been made to convey it in some way. Even if only a fragmentary, partial understanding arises out of it, that is more than one can expect. But even that partial understanding of meditation can become a seed. Much depends on how you listen. If you only hear, then even a fragment cannot be conveyed to you, but if you listen.… Try to understand the difference between the two.

Hearing is mechanical. You have ears, you can hear. If you are getting deaf then a mechanical aid can help you to hear. Your ears are nothing but a certain mechanism to receive sounds. Hearing is very simple: Animals hear, anybody who has ears is capable of hearing—but listening is a far higher stage.

Listening means: When you are hearing, you are *only* hearing and not doing anything else—no other thoughts in your mind, no clouds passing in your inner sky—so whatever is being said reaches you, as it is being said. There is no interference from your mind; it is not interpreted by you, by your prejudices; not clouded by anything that, right now, is passing within you—because all these are distortions.

Ordinarily it is not difficult; you go on managing just by hearing, because the things you are hearing concern common objects. If I say something about the house, the door, the tree, the bird, there is no problem.

These are common objects; there is no need of listening. But there is a need to listen when we are talking about something like meditation, which is not an object at all; it is a subjective state. We can only indicate it. You have to be very attentive and alert—then there is a possibility that some meaning reaches you.

Even if a little understanding arises in you, it is more than enough, because understanding has its own way of growing. If just a little bit of understanding falls in the right place, in the heart, it starts growing of its own accord.

First try to understand the word “meditation.” It is not the right word for the state about which any authentic seeker is bound to be concerned. So I would like to tell you something about a few words. In Sanskrit we have a special word for meditation, the word is *dhyana*. In no other language does a parallel word exist; the word is untranslatable. It has been recognized for two thousand years that this word is untranslatable for the simple reason that in no other language have people tried it or experienced the state that it denotes; so those languages don’t have the word.

A word is needed only when there is something to say, something to designate. In English there are three words: the first is *concentration*. I have seen many books written by very well-meaning people, but not people who have experienced meditation. They go on using the word “concentration” for *dhyana—dhyana* is not concentration. Concentration simply means your mind focused on one point; it is a state of mind. Ordinarily the mind is continuously moving, but if it continuously moves you cannot work with the mind on a certain subject.

For example, in science concentration is needed; without concentration there is no possibility of science. It is not surprising that science has not evolved in the East—I see these deep inner connections—because concentration was never valued. For religiousness something else is needed, not concentration.

Concentration is mind focused on one point. It has its utility, because then you can go deeper and deeper into a certain object. That’s what science

goes on doing: finding out more and more about the objective world. A person with a mind that is continuously roaming around cannot be a scientist.

The whole art of the scientist is to be capable of forgetting the whole world and putting your whole consciousness on just one thing. And when the whole consciousness is poured into one thing, then it is almost like concentrating sun rays through a lens: Then you can create fire. Those rays themselves cannot create fire because they are diffused; they are going farther away from each other. Their movement is just the opposite of concentration. Concentration means rays coming together, meeting on one point; and when so many rays meet on one point they have enough energy to create fire.

Consciousness has the same quality: Concentrate it, and you can penetrate deeper into the mysteries of objects.

I am reminded of a story about Thomas Alva Edison, one of the great scientists of North America. He was working on something with such concentration, and when his wife came with his breakfast she saw that he was so much involved that he had not even heard her coming. He had not even looked at her, he was not aware that she was there. She knew that this was not the right time to disturb him. “Of course the breakfast will get cold but he will be really angry if I disturb him—one never knows where he is.” So she simply put the breakfast by his side, so that whenever he came back from his journey of concentration he would see the breakfast and eat it.

But what happened? In the meantime a friend dropped by—he also saw Edison so concentrated, and he looked at the breakfast getting cold and said, “Better let him do his work. I will take the breakfast, it is getting cold.” He ate the breakfast, and Edison was not even aware that this friend was there.

When he returned from his concentration, Edison looked around, saw the friend and saw the empty plates. He told the friend, “Please forgive me. You came a little late and I have already taken my breakfast.” Obviously, because the plates were empty, somebody had eaten, and who else could

have eaten it? He must have! The poor friend didn't know what to do. He had been thinking to give Edison a surprise, but this man had given him a bigger surprise: He said, "You came a little late.…"

But the wife was watching the whole thing. She came in and she said, "He has not come late, *you* have come late! He has finished your breakfast. I was watching, but I saw that it was getting cold anyway; at least somebody ate it. You are some scientist! How you manage your science I cannot understand."

Concentration is always the narrowing of your consciousness. The narrower it becomes, the more powerful it is. It is like a sword that cuts into any secret of nature: You have to become oblivious of everything. But this is not meditation. Many people have misunderstood—not only in the West, but in the East, too. They think that concentration is meditation. It gives you tremendous powers, but those powers are of the mind.

For example, in 1920 the king of Varanasi in India went through surgery—and created news all over the world because of his operation. He refused to take any anesthetic. He said, "I have taken a vow not to take anything that makes me unconscious, so I cannot be put under chloroform; but you need not be worried.…"

It was a major operation, to remove his appendix. Now, to take out somebody's appendix without giving him anesthetics is really dangerous; you may kill the man. He may not be able to bear the pain, because the pain is going to be terrible. You have to cut his abdomen; you have to cut out his appendix, you have to remove it. It will take one hour, two hours—and one never knows in what condition the appendix is.

But he was no ordinary man—otherwise they could have forced him—he was the king of Varanasi. He said, "Don't be worried…" and the best doctors available in India were there; one expert from England was there. They all consulted: Nobody was ready to do this operation, but the operation had to be done; otherwise any moment the appendix could burst and kill the man. The condition was serious, and both the alternatives seemed to be serious: If you left him without the operation he might die; if

you did the operation without making him unconscious—which had never been done, there was no precedent.…

But the king said, “You don’t understand me. There has never been any precedent because you have never operated on a man like the man you are going to operate upon. Just give me my religious book, *Shrimad Bhagavad Gita*. I will read it, and after five minutes you can start your work. Once I am involved in the Gita then you can cut any part of my body—I will not be even aware of it; there is no question of pain.”

When he insisted … and anyway he was going to die without the operation, so there was no harm in trying. Perhaps he was right—he was well-known for his religious practices. So this was done. He read the Gita for five minutes and closed his eyes; the Gita dropped from his hands, and they did the operation. It took one and a half hours. It was really serious: Only a few hours more and the appendix could have exploded and killed the man. They removed the appendix, and the man was completely conscious, silent—not even a flicker of his eyes. He was somewhere else.

That was his lifelong practice: just to read for five minutes, then he was on the track. He knew the Gita verbally, he could repeat it without the book. Once he started going into the Gita then he was *really* in the Gita, his mind was there—it left his body totally.

That operation made news all over the world; it was a rare operation. But the same mistake was committed: Every newspaper had it that the king of Varanasi was a man of great meditation. He was a man of great *concentration*, not of meditation.

He himself was in the same confusion; he also thought that he had reached to the state of meditation. It was not. It is just that when your mind is so focused on one thing, everything else falls out of its focus and you are unaware of it. It is not a state of awareness, it is a state of narrowed consciousness—so narrowed that it becomes one-pointed and the rest of existence falls out of it.

So before I talk about what meditation is, you have to understand what it is not. First: it is not concentration.

Second: it is not contemplation.

Concentration is one-pointed; contemplation has a wider field. You are contemplating beauty.… There are thousands of things that are beautiful; you can go on moving from one beautiful thing to another. You have many experiences of beauty; you can go on from one experience to another. You remained confined to the subject matter. Contemplation is a wider concentration—not one-pointed, but confined to one subject. You will be moving, your mind will be moving, but it will remain within the subject matter.

Science uses concentration as its method; philosophy uses contemplation as its method. In contemplation also you are forgetting everything else other than your subject matter. The subject matter is bigger and you have more space to move; in concentration there is no space to move. You can go deeper and deeper, narrower and narrower, you can become more pointed and more pointed, but you don’t have space to move around. Hence, scientists are very narrow-minded people. You will be surprised when I say this.

One would think that scientists would be very open-minded. That is not the case. As far as their subject is concerned, they are absolutely open-minded: They are ready to listen to anything contrary to their theory, and with absolute fairness. But except in that particular matter, they are more prejudiced, more bigoted than the ordinary, common man, for the simple reason that they have never bothered about anything else: They have simply accepted whatsoever society believes in.

Many religious people brag about it: “Look, he is such a great scientist, a Nobel Prize winner,” and this and that, “and yet he comes to church every day.” They forget completely that it is not the Nobel Prize–winning scientist who comes to the church. It is not the scientist who comes to the church, it is the man without his scientific part who comes to the church. And that man, except for the scientific part, is far more gullible than anybody else—because everybody is open, available, thinks about things. Everybody

compares, thinks about what religion is good, sometimes reads also about other religions—and has some common sense, which scientists don't have.

To be a scientist you have to sacrifice a few things—for example, common sense. Common sense is a common quality of common people. A scientist is an uncommon person, and he has an uncommon sense. With common sense you cannot discover the theory of relativity or the law of gravitation. With common sense you can do everything else.

For example, Albert Einstein dealt with such big figures that only one figure would take up the whole page—hundreds of zeros following it. But he became so involved with those big figures—which is uncommon—that about small things he became oblivious.

One day he entered a bus and gave the conductor the money. The conductor returned some change; Einstein counted it and said, "This is not right, you are cheating me. Give me the full change."

The conductor took the change, counted it again and said, "Mister, it seems you don't know figures."

Einstein remembers: "When he said to me, 'Mister, you don't know figures,' then I simply took the change. I said to myself, 'It is better to keep silent. If somebody else hears that I don't know figures, and that too from a conductor of a bus.…' What have I been doing my whole life? Figures and figures—I don't dream about anything else. No women appear, no men appear—only figures. I think in figures, I dream in figures, and this idiot says to me, 'You don't know figures.'"

When he came back home, he told his wife, "Just count this change. How much is it?" She counted it and said, "It is the right change."

He said, "My God! This means the conductor was right: Perhaps I *don't* know figures. Perhaps I can only deal with immense figures; small figures have fallen out of my mind completely."

A scientist is bound to lose his common sense. The same happens to the philosopher. Contemplation is wider, but still confined to a certain subject. For example, one night Socrates was thinking about something—one never knows what he was thinking about—standing by the side of a tree, and he

became so absorbed in his contemplation that he became completely oblivious that snow was falling; in the morning he was found almost frozen. Up to his knees there was snow, and he was standing there with closed eyes. He was almost on the verge of death; even his blood might have started freezing.

He was brought home; a massage was given to him, alcohol was given to him, and somehow he was brought to his common senses. They asked him, “What were you doing there, standing outside in the open?”

He said, “I had no idea whether I was standing or sitting, or where I was. The subject was so absorbing that I went totally with it. I don’t know when the snow started falling or when the whole night passed. I would have died, but I would not have come to my senses because the subject was so absorbing. I was still unfinished; it was a whole theory, and you have awakened me in the middle. Now I don’t know whether I will be able to get hold of the unfinished theory.” It is just like you are dreaming and somebody wakes you up. Do you think you can catch hold of your dream again by just closing your eyes and trying to sleep? It is very difficult to get back into the same dream.

Contemplation is a kind of logical dreaming. It is a very rare thing. But philosophy depends on contemplation. Philosophy can use concentration for specific purposes, to help contemplation. If some smaller fragments within the subject need more concentrated effort, then concentration can be used; there is no problem. Philosophy is basically contemplation, but it can use concentration as a tool, as an instrument, once in a while.

But religiousness cannot use concentration; religiousness cannot use contemplation either, because it is not concerned with any object. Whether the object is in the outside world or the object is in your mind—a thought, a theory, a philosophy—it doesn’t matter; it is an object.

Religious concern is with the one who concentrates, with the one who contemplates.

Who is this one? Now, you cannot concentrate on it. Who will concentrate on it?—you *are* it. You cannot contemplate it because who is

going to contemplate? You cannot divide yourself into two parts so that you put one part in front of your mind, and the other part starts contemplating. There is no possibility of dividing your consciousness into two parts. And even if there were any possibility—there is none, but just for argument's sake I am saying if there were any possibility to divide your consciousness in two—then the one that contemplates about the other is you; the one being contemplated is not you.

The other is never you. Or, in other words: The object is never you. You are irreducibly the subject. There is no way to turn you into an object.

It is just like a mirror. The mirror can reflect you, the mirror can reflect everything in the world, but can you manage to make this mirror reflect itself? You cannot put this mirror in front of itself, by the time you put it in front of itself it is no longer there. The mirror itself cannot mirror itself. Consciousness is exactly a mirror. You can use it as concentration for some object. You can use it as contemplation for some subject matter.

The English word *meditation* is also not the right word, but because there is no other word we have to use it for the time being, till *dhyana* is accepted in the English language, just as it has been accepted by the Chinese, by the Japanese—because the situation was the same in those countries. When, two thousand years ago, Buddhist monks entered China, they tried hard to find a word which could translate their word *jhana*.

Gautam the Buddha never used Sanskrit as his language, he used a language that was used by common people; his language was Pali. Sanskrit was the language of the priesthood, of the Brahmins, and it was one of the basic parts of Buddha's revolution that the priesthood should be overthrown; it had no business to exist. Man can directly connect with existence, it need not be through an agent. In fact it *cannot* be through a mediator.

You can understand it very simply: You cannot love your girlfriend, your boyfriend, through a mediator. You cannot say to somebody, "I will give you ten dollars—just go and love my wife on my behalf." A servant cannot do that, nobody can do it on your behalf; only you can do it. Love cannot be

done on your behalf by a servant—otherwise rich people would not get bothered with all this greasy affair. They have enough servants, enough money, they could just send the servants. They could find the best servants, so why should they bother themselves? But there are a few things which you have to do yourself. A servant cannot sleep for you, a servant cannot eat for you.

How is a priest, who is nothing but a servant, going to mediate between you and existence, or God, or nature, or truth? The pope has even said that this is counted as a sin, to try to have any direct contact with God—a sin! You have to contact God through a properly initiated Catholic priest; everything should go through proper channels. There is a certain hierarchy, a bureaucracy; you cannot just bypass the bishop, the pope, the priest. If you simply bypass them, you are directly entering into God's house. This is not allowed, this is sin.

I was really surprised that pope the polack had the nerve to call this a sin, to say that man has not the birthright to be in contact with existence or truth itself; for that, too, he needs a proper agency! And who is to decide the proper agency? There are 300 religions and all have their bureaucracies, their proper channels; and they all say the remaining 299 are bogus!

But the priesthood can exist only if it makes itself absolutely necessary. It is absolutely unnecessary, but it has to force itself upon you as something unavoidable.

When I received the message that any effort to make direct contact with God is sin, I wondered what Moses was doing. It was a direct contact: There was no mediator, there was no one present. There was no eyewitness when Moses met God in the burning bush. He was committing a great sin according to that pope the polack.

Who was Jesus' agent? Some agency was needed. He was also trying to contact God directly, praying. And he was not paying somebody else to pray for him, he was praying himself. He was not a bishop, not a cardinal, not a pope; neither was Moses a bishop, nor a cardinal, nor a pope. These are all sinners according to pope the polack.

The truth is that it is your birthright to inquire into existence, into life, what it is all about.

Contemplation is theoretical, you can go on theorizing.… It also takes away your common sense. For example, Immanuel Kant was one of the greatest philosophers the world has produced. He remained his whole life in one town, for the simple reason that any change disturbed his contemplation —new house, new people.… Everything had to be exactly the same so that he would be completely free to contemplate.

He never got married. One woman had even offered, but he said, “I will have to think it over.” Perhaps that will be the only answer of its kind; ordinarily the man proposes. She must have waited long enough, and when she found that this man was not going to propose, she proposed. And what did he say?—“I will have to think it over.” He contemplated for three years all favorable points for marriage, all unfavorable points against marriage; the trouble was that they were all equal, balancing, canceling each other.

So after three years he went and knocked on the door of the woman’s house to say, “It is difficult for me to come to a conclusion because both sides are equally valid, equally weighty, and I cannot do anything unless I find one alternative more logical, more scientific, more philosophical than the other. So please forgive me; you can get married to somebody else.”

The father opened the door—Kant asked about the daughter. The father said, “You have come too late; she got married, she even has one child now. You are some philosopher—three years later you have come to give her your answer!”

Kant said, “Anyway the answer was not yes; but you can convey to your daughter my inability to find out. I tried hard to find out, but I have to be fair: I cannot cheat myself by putting up only favorable reasons and dropping unfavorable reasons. I cannot cheat myself.”

Now this man used to go to the university to teach at the exact same time every day. People used to fix their clocks and watches on seeing him: You could be certain, second to second—he moved like the hands of a clock. His servant used to declare, not “Master, your breakfast is ready,” no, but

“Master, it is seven-thirty”; “Master, it is twelve-thirty.” There was no need to say that it was time for lunch; twelve-thirty … only the time had to be told.

Everything was fixed. He was so absorbed in his philosophizing that he became dependent—almost a servant to his own servant, because the servant would threaten him any moment saying, “I am going to leave.” And the servant knew that Kant could not afford to let him go. For a few days it had happened that because he was threatening, Kant would say, “Yes, you can go. You are thinking yourself too important. You think I cannot live without you, that I cannot find another servant?”

The servant said, “You try.”

But it did not work out with the other servant because he had no idea that the time had to be announced. He would say, “Master, lunch is ready”—and that was enough of a disturbance for Kant. He had to be awakened early in the morning, at five o’clock, and the instructions to the servant were, “Even if I beat you, scream, and say to you, ‘Get lost, I want to sleep!’ you are not to leave. Even if you have to beat me, beat me, but pull me out of bed.

“Five means five; if I am late getting out of bed, you will be responsible. You have all the freedom to do whatsoever you have to do. And I cannot say anything, because sometimes it is too cold and I feel like sleeping … but that is a momentary thing, you need not bother about it. You have to follow the clock and my orders, and at that moment when I am asleep you need not bother about what I am saying. I may say, ‘Go away!—I will get up.’ You are not to go away, you have to get me out of the bed at five o’clock.”

Many times they used to fight, and the servant used to hit him and force him out of the bed. Now, a new servant could not do that, beat the master; and the very order seemed to be absurd. “If you want to sleep, sleep; if you want to get up, get up. I can wake you up at five, but this seems to be strange, that there has to be this wrestling match.” So no other servant survived. Kant had to go back to the same servant again and ask him,

“Come back! Just don’t die before I do; otherwise I will have to commit suicide.” Each time this happened the servant would ask for more pay. And that’s how it went on.

One day when Kant was going to the university, it was raining and one of his shoes got stuck in the mud. He left the shoe there because if he tried to take the shoe out he would be a few seconds late, and that was not possible. With only one shoe on he entered the class. The students looked at him; what had happened? They asked, “What happened?” He said, “Just one shoe got stuck in the mud, but I cannot be late: so many people fix their watches and clocks by me. My shoe is not that important. When I return home I will get it back, because who is going to steal one shoe?”

Now these people have lost their common sense; they are living in a different world. And as far as his theoretical world is concerned, Kant is a top logician; you cannot find any flaw in his logic. But in his life … that is just insane. Somebody purchased a house next door, and Kant became sick, very sick. The doctors could not find what the problem was because there seemed to be no disease or infection, but Kant was almost on the verge of death—for no reason at all.

One of his friends came by and he said, “There is no problem. As far as I see, the house next door has been taken by somebody, and they have grown their shrubs so Kant’s window is covered. It was part of his absolute timetable that he would stand in the window at the time of sunset and look at the sunset. Now the shrubs have grown too high, they have covered the window. That is the cause of his sickness and nothing else: His timetable is disturbed, his whole life is disturbed.”

Kant stood up; he said, “I was also thinking something was wrong, why am I sick?—because doctors say there is no disease and yet I am on the verge of death. You are right, it is those shrubs: Since those shrubs have grown I have not seen the sunset. And I have been missing something but I could not figure out what it was that I was missing.” Those neighbors were asked, and they were willing. If, just because of those shrubs, such a great philosopher is going to die.… They cut the shrubs, and the next day Kant

was perfectly okay. His schedule had been disturbed. If it was perfect, then he was absolutely free to contemplate. He wanted life to be almost robotlike, so his mind would be absolutely free from ordinary, mundane affairs.

Religiousness is not contemplation. It is not concentration. It is meditation. But meditation has to be understood as *dhyana*, because the English word “meditation” again gives a wrong notion. First try to understand what it means in the English language itself, because whenever you say “meditation” you can be asked, “Upon what? Upon what are you meditating?” There has to be an object: The very word has a reference to an object, that “I am meditating upon beauty, upon truth, upon God.” But you can’t simply say, “I am meditating”; the sentence is incomplete in the English language. You have to say upon what—what are you meditating upon? That is the trouble.

Dhyana means “I am in meditation”—not even meditating. If you come even closer, then “I am meditation”—that is the meaning of *dhyana*. So when in China they could not find any word, they borrowed the word, the Buddhist word, *jhana*. Buddha used *jhana*; it is a Pali transformation of *dhyana*.

Buddha used the people’s language as part of his revolution because, he said, “Religion has to use the ordinary, common language, so that the priesthood can be simply dropped; there is no need for it. People understand their scriptures, people understand their sutras, people understand what they are doing. There is no need for a priest.”

The priest is needed because he uses a different language that ordinary people cannot use, and he goes on enforcing the idea that Sanskrit is the divine language and not everybody is allowed to read it. It is a special language, just like a doctor’s. Have you ever thought about it?—why doctors go on prescribing in Latin and Greek words? What kind of foolishness is this? They don’t know Greek, they don’t know Latin, but their medicines and the names of their medicines are always in Greek and Latin. This is the same trick as the priesthood.

If they write in the common people's language they could not charge you as much as they are charging, because you will say, "This prescription—you are charging me twenty dollars for this prescription?" And the chemist, the druggist, could not charge much money either, because people would know that they could get the same thing from the market for just a dollar, and you are charging fifty dollars. But in Latin and Greek, you don't know what it is. If they write "onion" then you will say, "Are you joking?" But if it is written in Greek and Latin, you don't know what it is; only the doctor or the chemist knows. And their way of writing is also important. It has to be written in such a way that you cannot read what it is. If you can read it, perhaps you can consult a dictionary and find out what it means. It has to be quite unreadable so you cannot figure it out.

Buddha revolted against Sanskrit and used Pali. In Pali, *dhyana* is *jhana*. *Jhana* reached China and became *ch'an*. They had no word of their own so they took the word *jhana*—but in each language the pronunciation is bound to change; it became *ch'an*. When it reached Japan, it became Zen; but it is the same word, *dhyana*. And I am using the word "meditation" in the sense of *dhyana*—so it is not something you meditate upon.

In English, "meditation" is used to describe something between concentration and contemplation. Concentration is one-pointed; contemplation has a wide area, and meditation is a fragment of that area. When you are contemplating a certain subject there are a few things that need more attention; then you meditate. That is what in English is meant by meditation: Concentration and contemplation are two poles; exactly in the middle is meditation. But we are not using the word in the English sense, we are giving it a new meaning totally.

I will tell you a story that I have always loved, which will explain what meditation is.

Three men went for a morning walk. They saw a Buddhist monk standing on the hill, and having nothing to do they just started discussing what that fellow was doing. One said, "As far as I can see from here, he is

expecting somebody and waiting for him. Perhaps a friend is left behind and he is waiting, expecting him."

The second man said, "Looking at him I cannot agree with you, because when somebody is waiting for a friend who is left behind, once in a while he will look back to see whether he has come yet or not, and how long he will have to wait. But this man never looks back, he is just standing there. I don't think he is expecting anybody. My feeling is that these Buddhist monks have cows." In India they have a cow for milk for the morning tea; otherwise you have to go to beg for an early morning cup of tea.

The second man said, "My feeling is that his cow is lost somewhere, must have gone to graze, and he is just searching for the cow."

The third man said, "I cannot agree, because when somebody searches for a cow he need not just stand like a statue. You have to move around, you have to go and look from this side and that side. He does not even move his face from side to side. What to say about his face—even his eyes are half-closed."

They were coming closer to the man, so they could see him more clearly. Then the third man said, "I don't think you are right; I think he is meditating. But how are we to decide who is right?"

They said, "There is no problem. We are just coming close to him, we can ask him."

The first man asked the monk, "Are you expecting a friend who is left behind, waiting for him?"

The Buddhist monk opened his eyes and said, "Expecting? I never expect anything. Expecting anything is against my religion."

The man said, "My God! Forget expecting; just tell me—are you waiting?"

He said, "My religion teaches that you cannot be certain even of the next second. How can I wait? Where is the time to wait? I am not waiting."

The man said, "Forget expecting, waiting—I don't know your language. Just tell me, have you left some friend behind?"

He said, “Again the same thing. I don’t have any friends in the world, and I don’t have any enemies in the world—because they both come together. You cannot sort out one and leave the other. Can’t you see that I am a Buddhist monk? I don’t have any enemy, I don’t have any friend. Please get lost, don’t disturb me.”

The second man thought, “Now there is hope for me.” He said, “This I had told him already, that ‘You are talking nonsense. He is not waiting, not expecting—he is a Buddhist monk; he has no friends, no enemies.’ You are right. My feeling is that your cow is lost.”

The monk said, “You are even more stupid than the first man. My cow? A Buddhist monk possesses nothing. And why should I look for somebody else’s cow? I don’t possess any cow.”

The man looked really embarrassed, what to do?

The third man thought, “Now, the only possibility is what I have said.” He said, “I can see that you are meditating.”

The monk said, “Nonsense! Meditation is not some activity. One does not meditate, one *is* meditation. To tell you the truth, so that all you fellows don’t get confused, I am simply doing nothing. Standing here, doing nothing—is it objectionable?” They said, “No, it is not objectionable, it just does not make sense to us—standing here, doing nothing.”

“But,” he said, “this is what meditation is.”

Sitting and doing nothing—not with your body, not with your mind. Once you start doing something either you go into contemplation or you go into concentration, or you go into action, but you move away from your center. When you are not doing anything at all—bodily, mentally, on no level—when all activity has ceased and you simply are, just being, that’s what meditation is. You cannot do it, you cannot practice it; you have only to understand it.

Whenever you can find time for just being, drop all doing. Thinking is also doing, concentration is also doing, contemplation is also doing. Even if for a single moment you are not doing anything and you are just at your center, utterly relaxed—that is meditation. And once you have got the knack

of it, you can remain in that state as long as you want; finally you can remain in that state for twenty-four hours a day.

Once you have become aware of the way your being can remain undisturbed, then slowly you can start doing things, keeping alert that your being is not stirred. That is the second part of meditation. First, learning how just to be, and then learning little actions: cleaning the floor, taking a shower, but keeping yourself centered. Then you can do complicated things.

For example, I am speaking to you, but my meditation is not disturbed. I can go on speaking, but at my very center there is not even a ripple; it is just silent, utterly silent.

So meditation is not against action. It is not that you have to escape from life. It simply teaches you a new way of life: You become the center of the cyclone. Your life goes on, it goes on really more intensely—with more joy, with more clarity, more vision, more creativity—yet you are aloof, just a watcher on the hills, simply seeing all that is happening around you.

You are not the doer, you are the watcher.

That's the whole secret of meditation—that you become the watcher. Doing continues on its own level, there is no problem: chopping wood, drawing water from the well. You can do all small and big things; only one thing is not allowed and that is, your centering should not be lost. That awareness, that watchfulness, should remain absolutely unclouded, undisturbed.

Meditation is a very simple phenomenon.

Concentration is very complicated, because you have to force yourself; it is tiring. Contemplation is a little better because you have a little more space to move. You are not moving through a narrow hole that is going to become narrower and narrower. Concentration has tunnel vision. Have you looked in a tunnel? From one side, where you are looking, it is big. But if the tunnel is two miles long, the other side is just a small round light, nothing else: The longer the tunnel, the smaller will be the other end. The greater the scientist the longer the tunnel; he has to focus, and focusing is always a tense affair.

Concentration is not natural to the mind. Mind is a vagabond. It enjoys moving from one thing to another. It is always excited by the new. In concentration, mind is almost imprisoned.

In World War II, I don't know why, they started calling the places where they were keeping the prisoners "concentration camps." They had their own meaning—they were bringing all kinds of prisoners and concentrating them there. But concentration is actually bringing all the energies of your mind and body and putting them into a narrowing hole. It is tiring. Contemplation has more space to play around, to move around, but still it is a bounded space, not unbounded.

Meditation, according to me, has all the space, the whole of existence available. You are the watcher, you can watch the whole scene. There is no effort to concentrate on anything, there is no effort to contemplate about anything. You are not doing all these things, you are simply there watching, just aware. It is a knack. It is not a science, it is not an art, it is not a craft; it is a knack.

So you have to just go on playing with the idea. Sitting in your bathroom, just play with the idea that you are not doing anything, and one day you will be surprised: just playing with the idea, it has happened—because it is your nature. Just the right moment … you never know when the right moment is, when the right opportunity is, so you go on playing.

Somebody asked Henry Ford—because he had given a statement: "My success is through nothing but catching the right opportunity at the right moment. People either think of opportunities that are in the future, you cannot catch hold of them, or they think of opportunities that have passed. When they are gone and only dust is left on the road, then they become aware that the opportunity has passed."

Somebody asked, "But if you don't think of an opportunity in the future and you don't think of an opportunity that has passed, how suddenly can you get hold of it when it comes? You have to be ready."

He said, "Not ready—you have to be just jumping. One never knows when it comes. When it comes, just jump upon it!"

What Henry Ford said has tremendous meaning. He said, “You simply keep on jumping. You don’t wait; don’t bother whether an opportunity is there or not: Just go on jumping. One never knows when it comes. When it comes, jump upon it and be done. If you go on looking into the future, wondering when the opportunity is coming … The future is unpredictable. If you wait, thinking ‘When it comes I will catch hold of it,’ by the time you become aware that it is there, it is gone. Time is fleeting, so fast, only dust will be there.

“Rather,” he said, “forget about opportunities, simply learn jumping, so whenever it comes…”

That’s what I say to you: Just go on playing with the idea. I am using the word “playing,” because I am a nonserious man and my approach to religion is nonserious. Just go on playing—and you have enough time. Anytime—lying in your bed, if sleep is not coming, play with the idea. Why bother about sleep?—it will come when it will come. You cannot do anything to bring it; it is not in your hands, so why bother about it? Something which is not in your hands, forget about it. This time is in your hands, why not use it? Lying in your bed, on a cold night under your blanket, cozy and enjoying—just play with the idea. You need not sit in the lotus posture. In my approach to meditation, you need not torture yourself in any way.

If you love the lotus posture, good; you can sit in it. But Westerners go to India and it takes them six months to learn the lotus posture, and they are torturing themselves so much. And they think that when they have learned the lotus posture, they have gained something. The whole of India sits in the lotus posture—nobody has gained anything. It is just their natural way of sitting. In a cold country you need a chair to sit on, you can’t sit on the ground. In a hot country, who bothers about a chair? You sit anywhere.

No special posture is needed, no special time is needed. There are people who think there are special times. No, not for meditation; any time is the right time—you just have to be relaxed and playful. And if it does not happen, it does not matter; don’t feel sad.… Because I am not telling you

that it will happen today, or tomorrow, or within three months or six months. I am not giving you any expectation because that will become a tension in your mind. It can happen any day, it may not happen: It all depends on how playful you are.

Just start playing—in the bathtub, when you are not doing anything, why not play? Standing under your shower, you are not doing anything; the shower is doing its work. You are simply standing there; for those few moments just be playful. Walking on the road, walking can be done by the body; you are not needed, the legs do it. Any moment where you can feel relaxed, nontense, play with the idea of meditation the way I have explained to you. Just be silent, centered in yourself, and someday … And there are only seven days—don't be worried! So Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or by Sunday at least—within seven days—some day it is going to happen. Just enjoy yourself with the idea and play with the idea as many times as you can. If nothing happens—I am not promising you anything—if nothing happens that's perfectly good, you enjoyed yourself. You played with the idea, you gave it a chance.

Go on giving it a chance. Henry Ford said, "Go on jumping and when the chance, the opportunity comes, jump upon it." I say just the reverse. You just go on giving a chance to meditation, and when the right moment comes and you are really relaxed and open, it jumps upon you.

And once meditation jumps upon you it never leaves.

There is no way.

So think twice before you start playing!

2

Meditation Is Your Nature

WHAT IS MEDITATION? IS IT A TECHNIQUE that can be practiced? Is it an effort that you have to make? Is it something the mind can achieve? It is not.

All that the mind can do cannot be meditation—it is something beyond the mind, the mind is absolutely helpless there. The mind cannot penetrate meditation; where mind ends, meditation begins. This has to be remembered because in our life, whatsoever we do, we do through the mind; whatsoever we achieve, we achieve through the mind. Then, when we turn inward, we again start thinking in terms of techniques, methods, doings, because the whole of life's experience shows us that everything can be done by the mind. Yes. Except meditation, everything can be done by the mind; everything *is* done by the mind, except meditation. Because meditation is not an achievement—it is already the case, it is your nature. It has not to be achieved; it has only to be recognized, it has only to be remembered. It is there waiting for you—just a turning in, and it is available. You have been carrying it always and always.

Meditation is your intrinsic nature—it is you, it is your being, it has nothing to do with your doings. You cannot have it, you cannot *not* have it; it cannot be possessed. It is not a thing. It is you. It is your being.

Once you understand what meditation is, things become very clear. Otherwise, you can go on groping in the dark.

Meditation is a state of clarity, not a state of mind. Mind is confusion. Mind is never clear. It cannot be. Thoughts create clouds around you—they

are subtle clouds. A mist is created by them, and the clarity is lost. When thoughts disappear, when there are no more clouds around you, when you are in your simple beingness, clarity happens. Then you can see far away; then you can see to the very end of existence; then your gaze becomes penetrating—to the very core of being.

Meditation is clarity, absolute clarity of vision. You cannot think about it. You have to drop thinking. When I say, “You have to drop thinking,” don’t conclude in a hurry. Because I have to use language, I say, “Drop thinking”—but if you start dropping, you will miss, because again you will reduce it to a doing.

“Drop thinking” simply means: Don’t do anything. Sit. Let thoughts settle themselves. Let mind drop of its own accord. You just sit gazing at the wall, in a silent corner, not doing anything at all. Relaxed, loose, with no effort. Not going anywhere. As if you are falling asleep awake—you are awake, and you are relaxing but the whole body is falling into sleep. You remain alert inside, but the whole body moves into deep relaxation.

Thoughts settle on their own accord; you need not jump amongst them, you need not try to put them right. It is as if a stream has become muddy … what do you do? Do you jump into it and start helping the stream to become clear? You will make it more muddy! You simply sit on the bank. You wait. There is nothing to be done. Because whatsoever you do will make the stream more muddy. If somebody has passed through a stream and the dead leaves have surfaced and the mud has arisen, just patience is needed. You simply sit on the bank. Watch, indifferently. And as the stream goes on flowing, the dead leaves will be taken away, and the mud will start settling because it cannot hang there forever. After a while, suddenly you will become aware—the stream is crystal-clear again.

Whenever a desire passes through your mind, the stream becomes muddy. So just sit. Don’t try to do anything. In Japan this “just sitting” is called *zazen*; just sitting and doing nothing. And one day, meditation happens. Not that you bring it to you; it comes to you. And when it comes, you immediately recognize it; it has been always there but you were not

looking in the right direction. The treasure has been with you, but you were occupied somewhere else: in thoughts, in desires, in a thousand and one things. You were not interested in the only one thing … and that was your own being.

When energy turns in—what Buddha calls *parabvrutti*, the coming back of your energy to the source—suddenly clarity is attained. Then you can see clouds a thousand miles away, and you can hear ancient music in the pines. Then everything is available to you.

A few things about the mind have to be understood. Because the more you understand the mechanism of the mind, the more the possibility is that you will not interfere. The more you understand how the mind functions, the more the possibility is that you will be able to sit in *zazen*; that you will be able just to sit, sit and do nothing; that you will be able to allow meditation to happen. It is a happening.

But the understanding of the mind will be helpful; otherwise, you may go on doing something that helps the mind to continue to function, which goes on giving cooperation to the mind.

The first thing about the mind is that it is a constant chattering. Whether you are talking or not, it goes on doing some inner talk; whether you are awake or asleep, the inner talk continues as an undercurrent. You may be doing some work but the inner talk continues; you are driving, or you are digging a hole in the garden, but the inner talk continues. The mind is constantly talking.

If the inner talk can drop even for a single moment, you will be able to have a glimpse of no-mind. That’s what meditation is all about. The state of no-mind is the right state. It is your state. But how to come to an interval where the mind stops the inner chattering? If you try, again you will miss. But there is no need to try. In fact, the interval is continuously happening—just a little alertness is needed. Between two thoughts there is an interval; between two words, there is a gap. Otherwise the words will run into each other; otherwise thoughts will overlap each other. They don’t overlap.

Whatever you say.… You say, “A rose is a rose is a rose.” Between two words there is a gap; between “a” and “rose” there is a gap, howsoever small, howsoever invisible, howsoever imperceptible. But the gap is there, otherwise, “a” will run into “rose.” With just a little alertness, just a little watchfulness, you can see the gap: a-rose-is-a-rose-is-a-rose. The gap is continuously occurring; after each word, the gap is recurring.

The gestalt has to be changed. Ordinarily you look at the words, you don’t look at the gaps. You look at the “a,” you look at the “rose,” but you don’t look at the gap between the two. Change your attention. Have you seen? There are pictures that you can look at in two ways: In one of them, if you look one way there is an old woman but if you go on looking, suddenly the picture changes and a young beautiful woman can be seen. The same lines make both faces—of an old woman and a young woman. If you go on looking at the young face, again it changes, because the mind cannot remain constant at anything—it is a flux. And if you go on looking again at the old face, it will change back to a young face.

One thing you will notice: When you see the old face you cannot see the young face, though you know it is hidden somewhere—you have known it, you have seen it. And when you see the young face, the old face cannot be seen; it disappears although you know it is there. You cannot see both together. They are contradictory. They cannot be seen together. When you see the figure, the background disappears; when you see the background, the figure disappears. Mind has a limited capacity to know—it cannot know the contradictory. That’s why it cannot know godliness—godliness is contradictory; that’s why it cannot know the innermost core of your being—it is contradictory. It comprehends all contradictions, it is paradoxical.

The mind can see only one thing at a time, and the opposite is not possible at the same time. When you see the opposite, the first disappears. The mind goes on looking at the words so it cannot see the silences that come after each word. Change the focus. Just sitting silently, start looking in the gaps. Not with effort, no need to strain. Relaxed, just easy—in a playful mood, just as fun. No need to be religious about it, otherwise you

become serious, and once you become serious it is very difficult to move from words to no-words. It is very easy if you remain loose, flowing, nonserious, playful—as if it is just a game.

Millions of people miss meditation because meditation has taken on a wrong connotation. It looks very serious, looks gloomy, has something of the church in it, looks as if it is only for people who are dead, or almost dead, who are gloomy, serious, have long faces, who have lost festivity, fun, playfulness, celebration. These are the qualities of meditation. A really meditative person is playful: Life is fun for him, life is a *leela*, a play. He enjoys it tremendously. He is not serious. He is relaxed.

Sit silently, relaxed, loose, and just allow your attention to flow toward the gaps. Slip from the edges of words into the intervals. Let intervals become more prominent and allow words to fade away. It is just as if you are looking at a chalkboard, and I put a small white dot on it: You can see either the dot, then the chalkboard goes far away, or you can see the chalkboard, then the dot becomes secondary, a shadow phenomenon. You can go on shifting your attention between the figure and the background.

Words are figures; silence is the background. Words come and go; silence remains. When you were born you were born as a silence—just intervals and intervals, gaps and gaps. Infinite emptiness you came with, unbounded emptiness you brought with you in life—then you started collecting words.

That’s why if you go back in your memory, if you try to remember, you cannot go past the age of four. Because before the age of four you were almost empty; words started collecting in your memory after the age of four. Memory can function only where words function, emptiness leaves no trace on you. That’s why when you go back and you try to remember, you can remember, at the most, the age of four. Or, if you were very intelligent, then your remembering can go back to the age of three. But there comes a point where suddenly there is no memory. Up to that time you were an emptiness—pure, virgin, uncorrupted by words. You were pure sky. The

day you die, again your words will drop and scatter; you will move into another world or into another life again with your emptiness.

Emptiness is your self.

I have heard that Shankara used to tell the following story of a pupil who kept asking his Master about the nature of the ultimate self. Each time the question came, the Master would turn a deaf ear—until finally he turned on his pupil one day and said, “I am teaching you, but you do not follow. The self is silence.”

Mind means words; self means silence. Mind is nothing but all the words that you have accumulated; silence is that which has always been with you, it is not an accumulation. That is the meaning of self. It is your intrinsic quality. On the background of silence you go on accumulating words, and the words in total are known as the mind. Silence is meditation. It is a question of changing the gestalt, shifting the attention from words into silence—which is always there.

Each word is like a precipice: You can take a jump into the valley of silence. From each word you can slip into silence … that is the use of a mantra. Mantra means repeating a single word again and again and again. When you repeat a single word again and again and again, you get bored with that word because the novelty is lost. You get fed up with that word, you want to get rid of that word. Boredom helps. It helps you to get rid of the word—now you can slip more easily into silence.

The silence is always there by the corner. If you go on repeating Ram, Ram, Ram … how long can you repeat it? Sooner or later you feel fed up, bored. The use of a mantra to create such boredom that you want to get rid of it, is beautiful, because then there is no other way than to slip into silence. Leave the word behind and move into the gap; use the word as a jumping-board and jump into the abyss.

If words change—ordinarily they do change, of course—you are never fed up. A new word is always attractive; a new idea is always attractive; a new dream, a new desire, is always attractive. But if you can see that the mind is simply repeating the same thing again and again and again, either

you fall asleep or you jump into silence—these two are the possibilities. And I know that most people who chant mantras fall into sleep That, too, is a possibility which we have known for centuries. Mothers know it well. When a child is not falling asleep, they do a mantra—they call it a lullaby. They repeat just two or three words in a monotonous tone and the child starts feeling sleepy. Go on repeating and the child gets bored, and he cannot escape, he cannot go anywhere, so the only escape is into sleep. He says, “Go on repeating. I am going to sleep!” And he falls asleep.

Many chanters of mantras fall asleep—hence the use of Transcendental Meditation for people who suffer from sleeplessness; hence its appeal in America. Insomnia has become a normal thing. The more insomnia there is, the more will be the appeal of Maharishi Mahesh Yogi, because people need some tranquilizers. A mantra is a perfect tranquilizer, but that is not its real use. There is nothing wrong in it—if it gives you good sleep, good, but that is not its real use. It is as if you are using an airplane like a bullock-cart. You can use it. You can put the airplane behind bullocks, and use it as a bullock-cart—nothing wrong in it, it will serve a little purpose, but that is not its use. You could soar very high with it.

A mantra has to be used with full awareness that this is to create boredom, and you are to remember not to fall asleep. Otherwise, you miss. Don’t fall asleep. Go on repeating the mantra and don’t allow yourself to fall into sleep. So it is better if you repeat the mantra standing, or repeat it walking, so that you don’t fall asleep.

One of the great disciples of Gurdjieff, P. D. Ouspensky, was dying. The doctors told him to rest but he would not—instead he continued walking the whole night. They thought he had gone crazy. He was dying, his energy was disappearing—what was he doing? This was the time to rest; he would die sooner if he went on walking. But he would not stop.

Somebody asked, “What are you doing?”

He said, “I would like to die alert, awake. I don’t want to die asleep—otherwise I will miss the beauty of death.” And he died walking. That is the way to do a mantra. Walk.

If you go to Bodhgaya, where Gautama Buddha attained enlightenment, near the bodhi tree you will find a small path. On that path Buddha walked continuously. For one hour he would meditate under the tree, and then for one hour he would walk.

When his disciples asked, “Why?” he would say, “Because if I sit too much under the tree, then sleepiness starts coming.”

The moment sleepiness starts coming, one has to walk, because otherwise you will slip into sleep and the whole mantra is lost. The mantra is to create boredom, the mantra is to create a fed-up-ness so that you can jump into the abyss. If you move into sleep the abyss is missed.

All Buddhist meditations alternate. You do them sitting—but when you feel drowsiness setting in immediately you get up and start doing them walking. Then the moment you see that the sleepiness has disappeared, sit again, do the meditation again. If you go on doing this, a moment comes when suddenly you slip out of the words, just like a snake that slips out of its old skin. And it happens very naturally. There is no effort to it.

So the first thing to remember about mind is: It is a constant chattering. That chattering keeps it alive, that chattering is a food for it, without that chattering the mind cannot continue. So drop out of the clutches of the mind—that is, drop out of inner chattering.

You can do this by forcing yourself, but then again you miss. You can force yourself not to talk inside, just as you can force yourself not to talk outside—you can keep a forced silence. In the beginning it is difficult, but you can go on insisting and you can force the mind not to talk. It is possible. If you go to the Himalayas, you will find many people who have attained to it, but you will find dullness on their faces, not intelligence. The mind has not been transcended, it has been simply dulled. They have not moved into alive silence, they have simply forced the mind and controlled it. It is as if a child has been forced to sit in the corner and not to move. Watch him. He feels restless, but he goes on controlling himself, afraid. He represses his energy otherwise he will be punished.

If this goes on for as long as it does—in schools children are sitting for five or six hours—by and by they are dulled, their intelligence is lost. Every child is born intelligent and almost 99 percent of people die stupid. The whole education dulls the mind—and you can do it yourself, also.

You will find religious people almost stupid, although you may not see it because of your ideas about them. But if you have open eyes, go and look at your *sannyasins*—you will find them stupid and idiotic; you will not find any sign of intelligence or creativity. India has suffered very much because of these people. They have created such an uncreative state that India has lived at the minimum. Paralysis is not meditation.

It happened once in a church that the preacher shouted at the revival,
"Let all you husbands who have troubles on your minds, stand up!"
Every man in the church rose to his feet except one.
"Ah!" exclaimed the preacher. "You are one in a million!"
"It is not that. I cannot get up," said the man. "I am paralyzed."

Paralysis is not meditation; paralysis is not healthy. You can paralyze the mind—there are millions of tricks available to paralyze it. People lie on a bed of thorns. If you continuously lie on a bed of thorns, your body becomes insensitive. It is not a miracle. You are simply desensitizing your body. When the body loses aliveness there is no problem—it is not a bed of thorns for you at all. You may by and by even start feeling comfortable. In fact, if you are given a good comfortable bed you will not be able to sleep on it. This is paralyzing the body.

There are similar methods to paralyze the mind. You can fast. Then the mind goes on saying that the body is hungry but you don't supply food, you don't listen to the mind. By and by the mind becomes dull. The body goes on feeling the hunger but the mind does not report it. Because what is the point? There is nobody to listen, there is nobody to respond. Then a certain paralysis happens in the mind. Many people who go on long fasts think they

have attained meditation. It is not meditation, it is just low energy, paralysis, insensitivity. They are moving like dead corpses. They are not alive. Remember, meditation will bring you more and more intelligence, infinite intelligence, a radiant intelligence. Meditation will make you more alive and sensitive; your life will become richer.

Look at the ascetics: Their life has become almost as if it is not life. These people are not meditators. They may be masochists, torturing themselves and enjoying the torture … the mind is very cunning, it goes on doing things and rationalizing them. Ordinarily you are violent toward others but mind is very cunning—it can learn nonviolence, it can preach nonviolence. Then it becomes violent toward itself. And the violence that you do on your own self is respected by people because they have an idea that to be an ascetic is to be religious. That is sheer nonsense.

God is not an ascetic, otherwise there would be no flowers, there would be no green trees, only deserts. God is not an ascetic, otherwise there would be no song in life, no dance in life—only cemeteries and cemeteries. God is not an ascetic; God enjoys life. God is more Epicurean than you can imagine. If you think about God, think in terms of Epicurus. God is a constant search for more and more happiness, joy, ecstasy. Remember that.

But mind is very cunning. It can rationalize paralysis as meditation; it can rationalize dullness as transcendence; it can rationalize deadness as renunciation. Watch out. Always remember that if you are moving in the right direction you will go on flowering. Much fragrance will come out of you and you will be creative. And you will be sensitive to life, to love, and to everything that existence makes available to you.

Have a very penetrating eye inside your mind—see what its motivations are. When you do something, immediately look for the motivation, because if you miss the motivation, the mind goes on befooling you and goes on saying that something else was the motivation. For example: You come home angry and you beat your child. The mind will say, “It is just for his own sake, to make him behave.” This is a rationalization. Go deeper.… You were angry and you wanted somebody with whom you could be angry. You

could not be angry with the boss in the office, he is too strong for that. And it is risky and economically dangerous. No, you needed somebody helpless. Now this child is perfectly helpless, he depends on you; he cannot react, he cannot do anything, he cannot pay you back in the same coin. You cannot find a more perfect victim.

Look. Are you angry with the child? If you are, then the mind is befooling you.

The mind goes on befooling you twenty-four hours a day and you cooperate with it. Then in the end you are in misery, you land in hell. Watch every moment for the right motivation. If you can find the right motivation, the mind will become more and more incapable of deceiving you. And the further away you are from deception, the more you will be capable of moving beyond mind, the more you will become a master.

I have heard:

One scientist was saying to his friend, "I don't see why you insisted that your wife wear a chastity belt while we were away at the convention. After all, between us as old buddies, with Emma's face and figure, who would?"

"I know, I know," replied the other. "But when I get back home, I can always say I lost the key."

Look, watch for the unconscious motivation. The mind goes on bullying you and bossing you because you are not capable of seeing its real motivations. Once a person becomes capable of seeing real motivations, meditation is very close … because then the mind no longer has a grip on you.

The mind is a mechanism. It has no intelligence. The mind is a biocomputer. How can it have any intelligence? It has skill, but it has no intelligence; it has a functional utility, but it has no awareness. It is a robot; it works well but don't listen to it too much because then you will lose your

inner intelligence. Then it is as if you are asking a machine to guide you, lead you. You are asking a machine which has nothing original in it—cannot have. Not a single thought in the mind is ever original, it is always a repetition. Watch. Whenever mind says something, see that it is again putting you into a routine. Try to do something new and the mind will have less a grip on you.

People who are in some way creative are always easily transformed into meditators, and people who are uncreative in their lives are the most difficult. If you live a repetitive life the mind has too much control over you—you cannot move away from it, you are afraid. Do something new every day. Don't listen to the old routine. In fact, if the mind says something, tell it, "This we have been doing always. Now let us do something else."

Even small changes … in the way you have always been behaving with your wife. Just small changes in the way you always walk—just small changes; the way you always talk, small changes. And you will find that the mind is losing its grip on you, you are becoming a little freer.

Creative persons get more easily into meditation and go deeper. Poets, painters, musicians, dancers, can get into meditation more easily than businessmen—they live a routine life, absolutely uncreative.

I have heard about a father who was giving advice to his son. The father, a noted playboy in his younger days, was discussing his son's forthcoming marriage.

"My boy," he said, "I have got just two pieces of advice to give you. Make it a point to reserve the right to one night a week out with the boys."

He paused. His son asked for the second piece of advice and then he said, "Don't waste it on the boys!"

He is transferring his own routine, his own ways to his son. The old mind goes on giving advice to the present consciousness—the father giving advice to the son.

Each moment you are new, reborn, the consciousness is never old. The consciousness is always the son and the mind is always the father. The mind is never new and the consciousness is never old—and the mind goes on

advising the son. The father will create the same pattern in the son, then the son will repeat the same thing.

You have lived in a certain way up to now—don't you want to live in a different way? You have thought in a certain way up to now—don't you want some new glimpses in your being? Then be alert and don't listen to the mind.

Mind is your past constantly trying to control your present and your future. It is the dead past which goes on controlling the alive present. Just become alert about it.

But what is the way? How does the mind go on doing it? The mind does it with this method: It says, "If you don't listen to me, you will not be as efficient as I am. If you do an old thing you can be more efficient because you have done it before. If you do a new thing you cannot be so efficient." The mind goes on talking like an economist. An efficiency expert; it goes on saying, "This is easier to do. Why do it the hard way? This is the way of least resistance."

Remember, whenever you have two things, two alternatives, choose the new one, choose the harder, choose the one in which more awareness will be needed. At the cost of efficiency always choose awareness, and you will create the situation in which meditation will become possible. These are all just situations. Meditation will happen. I am not saying that just by doing them you will get to meditation—but they will be helpful. They will create the necessary situation in you without which meditation cannot happen.

Be less efficient but more creative. Let that be the motive. Don't be bothered too much about utilitarian ends. Rather, constantly remember that you are not here in life to become a commodity; you are not here to become a utility. That is below your dignity. You are not here just to become more and more efficient—you are here to become more and more alive; you are here to become more and more intelligent; you are here to become more and more happy, ecstatically happy. But that is totally different from the ways of the mind.

A woman received a report from the school.

"Your little boy is very intelligent," said the teacher's note accompanying the report card, "but he spends entirely too much time playing with the girls. However, I am working on a plan to break him of the habit."

The mother signed the report and sent it back with this note: "Let me know if it works, and I will try it out on his father."

People are constantly searching for cues to control others, cues which can give you more profit—profitable cues. If you are after cues on how to control others, you will be in the control of the mind always. Forget about controlling anybody. Once you drop the idea of controlling others—husband or wife, son or father, friend or foe—once you drop the idea of controlling others, the mind cannot have the grip on you because it becomes useless.

It is useful in controlling the world; it is useful in controlling society.… A politician cannot meditate. Impossible! Even more impossible than for a businessman. A politician is at the very other end. He cannot meditate. Sometimes politicians come to me. They are interested in meditation but not exactly in meditation—they are too tense and they want a certain relaxation. They come to me and they ask if I can help them, because they are too tense, their work is such, and the constant conflict, leg-pulling, rat-racing, continues. They ask for something so that they can have a little peace. I tell them that it is impossible. They cannot meditate. The ambitious mind cannot meditate because the basic foundation of meditation is to be nonambitious. Ambition means the effort to control others. That is what politics is: the effort to control the whole world. If you want to control others you will have to listen to the mind, because the mind enjoys violence very much.

And you cannot try new things—they are too risky. You have to try the old things again and again. If you listen to the lessons of history, they are

amazing.

In 1917, Russia went through a great revolution, one of the greatest in history. But somehow the revolution failed. When the communists came into power, they became almost like the czars—worse, even. Stalin killed millions of people. What happened? Once they came into power, to do something new was too risky. It might not work, it has never worked before so who knows? Try the old methods which have always been useful. They had to learn from the czars.

Every revolution fails because once a certain group of politicians comes into power, it has to use the same methods. The mind is never for the new, it is always for the old. If you want to control others, you will not be able to meditate … about that one point, be absolutely certain.

The mind lives in a sort of sleep; it lives in a sort of unconscious state. You become conscious only very rarely. If your life is in tremendous danger you become conscious; otherwise you are not conscious. The mind goes on moving, sleepy. Stand by the side of the road and watch people and you will see shadows of dreams on their faces. Somebody talks to himself, or makes gestures—if you look at him you will be able to see that he is somewhere else, not here on the road. It is as if people are moving in deep sleep.

Somnambulism is the ordinary state of the mind. If you want to become a meditator, you have to drop this sleepy habit of doing things. Walk, but be alert. Dig a hole, but be alert. Eat, but while eating don't do anything—just eat. Each bite should be taken with deep alertness, chew it with alertness. Don't allow yourself to run all over the world. Be here, now. Whenever you catch your mind going somewhere else.… It is always going somewhere else; it never wants to be here. Because if the mind is here it is no longer needed; right in the present there is no need for the mind—consciousness is enough. The mind is needed only there, somewhere else in the future, in the past, but never here. Whenever you become alert that the mind has gone somewhere else—you are in Paris and the mind has gone to Philadelphia—immediately become alert. Give yourself a jerk. Come back home. Come to

the point where you are. Eating, eat; walking, walk; don't allow this mind to go all over the world.

It is not that this will become meditation, but it will create a situation.

The party was in full gear and a man decided to call up a friend and invite him to join the fun. He dialed the wrong number and apologized to the sleepy voice that answered. On the next try he got the same voice.

"I am terribly sorry," he said, "I dialed very carefully. Can't understand how I got the wrong number."

"Neither can I," said the sleepy voice. "Especially since I have no phone."

People are living almost asleep, and they have learned the trick of how to do things without disturbing their sleep. If you become a little alert, you will catch yourself red-handed many times doing things that you never wanted to do, doing things that you know you are going to repent, doing things that you had decided, just the other day, never to do again. And you say many times, "I did it, but I don't know how it happened. It happened in spite of me."

How can something happen in spite of you? It is possible only if you are asleep. And you go on saying that you never wanted it, but somewhere deep down you must have wanted it. You may deny it.… Just watch your mind: On the surface it says something, but deep down, simultaneously, it is planning something else. Be a little more alert and don't move in sleep.

The nagging old lady had been in bed for a week on doctor's orders. Nothing suited her. She complained about the weather, the medicine, and especially about her husband's cooking.

One day after taking in her breakfast tray and cleaning up the kitchen, the old man sat down in his den. She heard the scratching of

his pen.

"What are you doing now?" she called.

"Writing a letter."

"Who are you writing to?"

"Cousin Ann."

"What are you writing to her about?"

"I am telling her you are sick, but the doctors say you will be okay soon, and there is no danger."

And then he asked, after a small pause,

"How do you spell cemetery? With a 'c' or with an 's'?"

On the surface one thing, deep down something exactly the opposite. He is hoping against hope; he is hoping against the doctors. On the surface he will go on saying that she is going to be okay again soon—but deep down he is hoping that somehow she will die. And he will not admit the fact, even to himself. That's how you go on hiding from yourself. Stop these tricks. Be sincere with your mind, and the grip that your mind has on you will be lost.

3

Meditation and the Failure of Success

Why is the West becoming more and more interested in meditation? And at the same time, many countries in the East seem to have lost interest in their own spiritual treasures.…

A lawyer made his way to the edge of the excavation where a gang was working, and called the name of Timothy O'Toole.

"Who is wanting me?" inquired a heavy voice.

"Mr. O'Toole," the lawyer asked, "did you come from Castlebar, County Mayo?"

"I did."

"And your mother was named Bridget and your father Michael?"

"They was."

"It is my duty then," said the lawyer, "to inform you, Mr. O'Toole, that your Aunt Mary has died in Iowa, leaving you an estate of 60,000 dollars."

There was a short silence below and then a lively commotion.

"Are you coming, Mr. O'Toole?" the lawyer called down.

"In one minute," was bellowed in answer. "I have just stopped to give a beating to the foreman."

It required just six months of extremely riotous living for O'Toole to expend all of the 60,000 dollars. His chief endeavor was to satisfy a huge inherited thirst. Then he went back to his job. And there, presently the lawyer sought him out again.

"It is your Uncle Patrick this time, Mr. O'Toole," the lawyer explained. "He has died in Texas and left you 40,000 dollars."

O'Toole leaned heavily on his pick and shook his head in great weariness.

"I don't think I can take it," he declared. "I am not as strong as I once was, and I doubt that I could go through all that money and live."

That's what has happened in the West. Man in the West has succeeded in attaining to all the affluence that the whole of humanity has been longing for down the ages. The West has succeeded materially in becoming rich, and now it is too weary, too tired. The journey has taken all its soul. The journey has finished the Western man. Outwardly all is available, but the contact with the inner is lost. Now everything that man needs is there, but the man is no longer there. Possessions are there, but the master has disappeared. A great imbalance has happened. Richness is there, but man is not feeling rich at all; man is feeling, on the contrary, very impoverished, very poor.

Think of this paradox: When you are outwardly rich only then do you become aware of your inner poverty, in contrast. When you are outwardly poor you never become aware of your inner poverty, because there is no contrast. You write with white chalk on chalkboards, not on white boards. Why? Because only on chalkboards will it show. The contrast is needed.

When you are outwardly rich, then suddenly a great awareness happens, that "Inwardly I am poor, a beggar." And now a hopelessness also comes as a shadow: "All is attained that we had thought about—all imagination and fantasies fulfilled—and nothing has happened out of it, no contentment, no bliss."

The West is bewildered. Out of this bewilderment a great desire is arising: How to have contact with one's self again.

Meditation is nothing but getting your roots again in your inner world, your interiority. Hence the West is becoming very much interested in meditation, and very much interested in the Eastern treasures.

The East was also interested in meditation when the East was rich; this has to be understood. That's why I am not against richness and I don't think that poverty has any spirituality in it. I am utterly against poverty because whenever a country becomes poor it loses contact with all meditations, all spiritual efforts. Whenever a country becomes poor outwardly, it becomes unaware of the inner poverty.

That's why on the Indian faces you can see a kind of contentment that is not found in the West. It is not real contentment; it is just unawareness of the inner poverty. Indians think, "Look at the anxiety, anguish, and the tension on the Western faces. Although we are poor, we are inwardly very content." That is utter nonsense; they are not contented. I have been watching thousands of people—they are not contented. But one thing is certain: They are not aware of the discontent, because to be aware of the discontent outer richness is needed. Without outer richness nobody becomes aware of the inner discontent. And there are enough proofs of it.

All the *avataras* of the Hindus were kings or sons of kings—kings or princes. All the Jaina *teerthankaras*, all the Jaina prophets, were kings; so was Buddha. All the three great traditions of India give ample proof.

Why did Buddha become discontented, why did he start a search for meditation? Because he was rich. He lived in affluence; he lived in all that was possible, all the comforts, all the material gadgets. Suddenly he became aware. And he was not very old when he became aware; he was only twenty-nine when he became aware that there is a dark hole inside. Light is outside; hence it shows your inner darkness. Just a little dirt on a white shirt and it shows. That's what happened.

He escaped from the palace. That's what happened to Mahavira; he also escaped from a palace. This was not happening to a beggar. There were beggars also in Buddha's time. In fact, the story is that Buddha renounced the world when he saw a beggar for the first time, and an old man, and a dead body, and a *sannyasin*, a seeker. So there were beggars.…

Buddha was going to participate in a youth festival, he was to inaugurate it. From his golden chariot, he saw a beggar—for the first time—because

his father had managed his whole life that Buddha should never see a beggar, or an ill man, or an old man, or a dead man. Astrologers had told the father when Buddha was born that if he ever saw these things he would immediately renounce the world, so don't allow him to see them. So wherever Buddha would move, beggars would be removed, old people would be removed or forced to remain in their houses, not to come out. Even in Buddha's garden no dead leaf was allowed. Every dead leaf was removed during the night so in the morning when Buddha would come there he could only see youth, young leaves, young flowers. He had never seen a flower withering.

When he saw a beggar for the first time … And the parable is beautiful; it says the gods became worried: "The father is succeeding too much. Twenty-nine years have passed, and Buddha has the capacity to become one of the most awakened persons in the world." The gods became worried: "The management of the father is such that he may never come across a beggar or an old man; he may miss." So they pretended—one god walked like a beggar, another like an old man, another became like a dead man, another like a sannyasin.

Beggars were there but they didn't renounce. They had nothing to renounce; they were contented. Buddha became discontented.

When India was rich, many more people were interested in meditation; in fact, all the people were interested in meditation. Sooner or later they would start thinking of the moon, of the beyond, of the inner. Now the country is poor, so poor that there is no contrast of the inner and the outer. The inner is poor, the outer is poor. The inner and the outer are in perfect harmony—both are poor. That's why you see a kind of contentment on Indian faces that is not true contentment. And because of this, people have become accustomed to thinking that poverty has something spiritual in it.

Poverty is worshipped in India. That is one of the reasons why I am condemned, because I am not in favor of any kind of poverty. Poverty is not spirituality; poverty is the cause of the disappearance of spirituality.

I would like the whole world to become as affluent as possible. The more people are affluent, the more they will become spiritual. They will have to; they will not be able to avoid it. Only then does real contentment arise.

When you can create inner richness and there comes a moment when again a harmony happens—outer richness meeting inner richness—then there is real contentment. When outer poverty meets inner poverty, then there is false contentment. Harmony is possible in these two ways. The outer and inner in harmony, and one feels contented. India looks contented because there is poverty on both sides of the fence. There is perfect harmony, the outer and inner are in tune; but this is ugly contentment, this is really lack of life, lack of vitality. This is a stupid kind of contentment, dull, insipid.

The West is bound to become interested in meditation, there is no way to avoid it. That's why Christianity is losing its hold on the Western mind, because Christianity has not developed the science of meditation in any way. It has remained a very mediocre religion; so is Judaism.

The West was poor: That is the reason. Up to now the West has lived in poverty. When the East was rich the West was poor. Judaism, Christianity, and Mohammedanism, all the three non-Indian religions, were born in poverty. They could not develop meditation techniques, there was no need. They have remained the religions of the poor.

Now the West has become rich and there is a disparity. The Western religions were born in poverty; they have nothing to give to the rich man. For the rich man they look childish, they don't satisfy. They *can't* satisfy him. The Eastern religions were born in richness; that's why the Western mind is becoming more and more interested in Eastern religions. Yes, the religion of Buddha is having great impact; Zen is spreading like fire. Why? It was born out of richness.

There is a tremendous similarity between the Western psychology of the contemporary man and the psychology of Buddhism. The West is in the same state as Buddha was when he became interested in meditation. It was

a rich man’s search. And so is the case with Hinduism, so is the case with Jainism. These three great Indian religions were born out of affluence, hence the West is bound to be attracted to these Eastern religions.

India is losing contact with its own religions. It cannot afford to understand Buddha—it is a poor country. You will be surprised, poor Indians are being converted to Christianity. Rich Americans are being converted to Buddhism, Hinduism, Vedanta, and the untouchables, the poor, the poorest of the poor in India, are becoming Christians. Do you see the point? These religions have a certain appeal for the poor. But they don’t have any future, because sooner or later the whole world is going to become rich.

I don’t praise poverty, I have no respect for poverty. Man has to be given both kinds of richnesses. Why not both? Science has developed the technology to make you outwardly rich. Religion has developed the technology to make you inwardly rich: That is Yoga, Tantra, Taoism, Sufism, Hassidism—these are the technologies of the inner.

A story:

The central figure of this story is one of those persons who accepts everything that happens as manifestation of a divine power. Not for him, he said, to question the workings of a Divine Providence.

All his life misfortune had been his, yet never once did he complain. He married, and his wife ran away with the hired man. He had a daughter, and the daughter was deceived by a villain. He had a son, and the son was lynched. A fire burned down his barn, a cyclone blew away his home, a hailstorm destroyed his crops, and the banker foreclosed on his mortgage, taking his farm. Yet at each stroke of misfortune he knelt and gave thanks to “God Almighty for his interminable mercy.”

After a time, penniless but still submissive to the decrees from on high, he landed in the county poorhouse. One day the overseer sent him out to plow a potato field. A thunderstorm came up but was passing over when, without warning, a bolt of lightning descended from the sky. It melted the plowshare, stripped most of his clothing from him, singed off his beard,

branded his naked back with the initials of a neighboring cowman, and hurled him through a barbed wire fence.

When he recovered consciousness he got slowly to his knees, clasped his hands and raised his eyes toward heaven. Then, for the first time, he asserted himself:

“Lord,” he said, “this is getting to be plumb ridiculous!”

This is the situation of the East: “This is getting to be plumb ridiculous!” But the East goes on thanking God, goes on feeling grateful. There is nothing to feel grateful for anymore! The East is utterly poor, ill, starved; there is nothing to be grateful for. But the East has forgotten how to assert, the East has forgotten to do anything about his condition.

So the East cannot meditate. The East is living almost in a kind of unconsciousness. It is too hungry to meditate, too poor to pray. Its only interest is in bread, shelter, clothing; so when the Christian missionary comes and opens a hospital or opens a school, the Indians are very much impressed—this is spirituality. When I start teaching about meditation they are not interested; not only not interested, they are against it: “What kind of spirituality is this?” And I understand—they need bread, they need shelter, they need clothes.

But it is because of their mind that they are suffering. On the one hand they need bread, shelter, clothes, better houses, better roads; and on the other hand they go on worshipping poverty. They are in a double bind. The East cannot yet meditate. First it needs scientific technology to make it a little physically better. Just as the West needs religious technology, the East needs scientific technology.

I am all for one world, where the West can fulfill the needs of the East and the East can fulfill the needs of the West. The East and the West have lived apart too long; there is no need anymore. The East should not be the East anymore and the West should not be the West anymore. We have come to that critical moment where this whole Earth can become one —should become one—because it can survive only if it becomes one.

The days of the nations are over, the days of divisions are over, the days of the politicians are over. We are moving in a tremendously new world, a new phase of humanity, and the phase is that there can be only one world now, only one single humanity. Then there will be a tremendous release of energies.

The East has treasures, the religious technologies, and the West has treasures, the scientific technologies. And if both can meet, this very world can become a paradise. Now there is no need to ask for another world; we are capable of creating the paradise here on this Earth, for the first time. If we don’t create it, then except for us, nobody else is responsible.

I am for one world, one humanity, and ultimately one science which will take care of both—a meeting of religion and science—one science which will take care of the inner and the outer, both. That’s what I am trying to do in my commune. It is a meeting place of East and West; it is a womb where the new humanity can be conceived, can be born.

4

Healing the Split Between Body and Soul

I DO NOT DIVIDE EXISTENCE INTO THESE OLD dichotomies, the material plane and the spiritual plane. There is only one reality: Matter is its visible form and spirit its invisible form. Just like your body and your soul—your body cannot be without your soul and your soul cannot be without your body.

In fact, the whole split of the past has been a heavy burden on the human heart—the split between body and soul. It has created a schizophrenic humanity. As I see it, schizophrenia is not a disease that happens once in a while to a person. The whole of humanity up to now has been schizophrenic. It is very rarely, only once in a while, that a man like Jesus, or Buddha, or Mahavira, or Socrates, or Pythagoras, or Lao Tzu, has been able to escape from this schizophrenic pattern of our living.

To divide reality into antagonistic, inimical parts is dangerous because it is dividing man. Man is a miniature universe; if you divide the universe the man is divided, if you divide the man the universe is divided. And I believe in the undivided, organic unity of existence.

To me there is no distinction between the spiritual and the material. You can be spiritual and function on the materialistic plane—and your functioning will be more joyous, your functioning will be more aesthetic, more sensitive. Your functioning on the material plane will not be tense, will not be full of anguish and anxiety.

Once a man came to Buddha and asked, “The world is in such a distress, people are in so much misery—how can you manage to sit silently and so

joyously?”

Buddha said, “If somebody is suffering from fever, has the doctor also to lie down by his side and suffer? Has the doctor out of compassion to get the infection and lie down by the side of the patient and be feverish? Is that going to help the patient? In fact, whereas there was only one person ill, now there are two persons ill—the world is doubly ill! The doctor need not be ill to help the patient; the doctor has to be healthy to help the patient. The healthier he is, the better; the healthier he is, the more help is possible through him.”

I am not against working for a better world on the material plane. Whatsoever work you are doing—struggle against hunger, struggle for ecological balance, struggle against poverty, exploitation, oppression, struggle for freedom—whatsoever your work on the material plane, it is going to be benefited, tremendously benefited, if you become more spiritually rooted, centered, calm, quiet, cool, because then the whole quality of your work will be changed. Then you will be more able to think in a cool manner, and you will be able to act more gracefully. Your understanding of your own inner being will be of tremendous help to help others.

I am not a spiritualist in the old sense and I am not a materialist either in the old sense. The Charvakas in India, Epicurus in Greece, Karl Marx and others, they are materialists. They say only matter is true and consciousness is only an epiphenomenon, a by-product; it has no reality of its own. Then there are people like Shankara, Nagarjuna, who say just the same thing in reverse. They say the soul is real and the body is unreal, *maya*, illusion, an epiphenomenon, a by-product; it has no reality of its own.

To me, both are half-right, half-wrong. And a half-truth is far more dangerous than a whole lie—at least it is whole. A whole lie has a certain beauty, but a half-truth is ugly—ugly and dangerous, too—ugly because it is half. It is like cutting a man into two parts. Dividing man is dangerous, because man is an organic unity. But this is how down the ages it has been done, and now it has become almost a routine thinking, a conditioning.

I don’t belong to any school—the school of the materialists or the school of the so-called spiritualists. My approach is total, it is holistic. I believe that man is both together, spiritual and material. In fact, I have to use the words “spiritual” and “material” just because they have always been used. In fact man is psychosomatic, not material *and* spiritual, because that “and” creates duality. There is no “and” between the material and the spiritual, not even a hyphen. Man is “materialspiritual”—I use it as one word, materialspiritual.

Spiritual means the center of your being and the material means the circumference of your being. The circumference cannot exist if there is no center, and the center cannot exist if there is no circumference.

My work is to help your center become a clarity, a purity. Then that purity will be reflected on the circumference, too. If your center is beautiful, your circumference is bound to become beautiful, and if your circumference is beautiful your center is bound to be affected by that beauty.

There were once two mystics talking. The first one said, “I had a disciple once, and in spite of all my efforts I was unable to illuminate him.”

“What did you do?” asked the other.

“I made him repeat mantras, gaze at symbols, dress in special garb, jump up and down, inhale incense, read invocations, and stand up in long vigils.”

“Didn’t he say anything which might give you a clue as to why all this was not giving him higher consciousness?”

“Nothing. He just lay down and died. All he said was irrelevant: ‘When am I going to get some food*?’”*

Of course, to a spiritual person it is irrelevant, talking about food—what has that to do with spirit?

I am not that kind of a spiritual person. I am as much a hedonist as Charvaka, as much a materialist as Epicurus, as spiritual as Buddha, Mahavira. I am the beginning of a totally new vision.

5

Meditation Is Life, Not Livelihood

ONE HAS TO DO SOMETHING IN LIFE. Somebody is a carpenter and somebody is a king, and somebody is a businessman and somebody is a warrior. These are ways of livelihood, these are ways of getting bread and butter, a shelter. They can't change your inner being. Whether you are a warrior or a businessman does not make any difference: One has chosen one way to earn his livelihood, the other has chosen something else.

Meditation is life, not livelihood. It has nothing to do with what you do; it has everything to do with what you are. Yes, business should not enter into your being, that is true. If your being also has become businesslike, then it is difficult to meditate and impossible to be a *sannyasin*, a seeker … because if your being has become businesslike, then you have become too calculating. And a calculating person is a cowardly person: He thinks too much, he cannot take any jumps.

Meditation is a jump: from the head to the heart, and ultimately from the heart to the being. You will be going deeper and deeper, where calculations will have to be left behind, where all logic becomes irrelevant. You cannot carry your cleverness there.

In fact, cleverness is not true intelligence either; cleverness is a poor substitute for intelligence. People who are not intelligent learn how to be clever. People who are intelligent need not be clever; they are innocent, they need not be cunning. They function out of a state of not-knowing.

If you are a businessman, that's okay. If Jesus can become a meditator and a sannyasin, and ultimately a christ, a buddha … and he was the son of a carpenter, helping his father, bringing wood, cutting wood. If a carpenter's son can become a buddha, why not you?

Kabir was a weaver. He continued his work his whole life; even after his enlightenment he was still weaving; he loved it! Many times his disciples asked him, prayed to him with tears in their eyes: "You need not work anymore—we are here to take care of you! So many disciples, why go on in your old age spinning, weaving?"

Kabir would say, "But do you know for whom I am weaving, for whom I am spinning? For God!—because everyone is now a god to me. It is my way of prayer."

If Kabir can become a buddha and still remain a weaver, why can't you?

But business should not enter into your being. Business should be just an outside thing, just one of the ways of livelihood. When you close your shop, forget all about your business. When you come home, don't carry the shop in your head. When you are home with your wife, with your children, don't be a businessman. That is ugly: That means your being is becoming colored by your doing. Doing is a superficial thing. The being should remain transcendental to your doing and you should always be capable of putting your doing aside and entering into the world of your being. That's what meditation is all about.

A marriage broker was trying to arrange a match between a businessman and a beautiful young girl. But the businessman was very cagey. "Before I buy goods," the businessman said, "I look over samples, and before I get married I must also have a sample."

"But good heavens, man, you can't ask a respectable girl for a thing like that!" the broker replied.

"Sorry," insisted the other, "I am strictly business and I want it done in my way or not at all."

The broker went off in despair to talk with the girl. "I have got you a fine fellow," he said, "with lots of money. But strictly business he is, and he doesn't do anything blind. He must have a sample."

"Listen," said the girl. "I am as smart in business as he is. Samples I won't give him—references I will!"

If you are *that* kind of businessman, then it is going to be difficult to meditate. That type of person lives in a totally different world, in a very mundane world.

It was quite a swanky bar in the best part of town. The new arrival ordered a bottle of beer. Paying with a dollar bill, he was surprised when the young bartender gave him ninety cents change. When questioned about it, the bartender said that a dime was all he was charging.

The customer, being hungry and pleased with the apparently low prices of the place, ordered a ham and cheese sandwich on rye.

"That will be fifteen cents," said the barkeeper.

The customer's eyes widened: "I can't understand. How can you sell stuff so low?" he asked.

"Listen, buddy," said the bartender, "I just work here. I am not the boss. He is upstairs with my wife and I am doing the same thing to him down here!"

There is a certain mind which functions always in a businesslike way; in every dimension of life he is always a businessman. If you are that kind of businessman, then this is not the place for you.

This is the place for gamblers. This is the place for people who can risk —who can risk all for nothing. Yes, exactly all for nothing, because meditation will bring you to nothingness. But those who arrive at the nothingness of meditation, immediately become aware that they have

arrived at the fullness of God, too. Nothingness of you is the fullness of God, it is the other aspect. *You* become nothing, and suddenly a great plenitude descends in you—you are overflowing with God. By becoming nothing you become spacious, you become a host to the great guest.

But if you are continuously calculating you cannot become nothing. How can you drop all for being nothing? You will always be calculating: You will move cautiously.

Then this is not for you. Then go to some old, traditional, pseudoteachers. They will console you. They will tell you that you can remain a businessman and still can open a bank account in paradise. Be charitable, give some charity: Donate to the poor; donate to the temple, or the church, or the synagogue; to the hospital; to the school—and you will be rewarded in your afterlife. Just do virtuous things, which you can afford. If you exploit people, you can always give a portion back to them. You can donate a little bit to the church, to some charitable institution, you can give some money to the poor people—these are the consolations—and a place for you will be reserved in heaven.

Don't be such a fool—heaven is not so cheap! In fact, there is no place like heaven anywhere; it is something inside you. No charity can lead you there. But if you reach there your whole life becomes a charity; that is a totally different phenomenon. If you reach there, your whole life becomes compassion.

Remain a businessman, but for a few hours forget all about it. I am not here to tell you to escape from your ordinary life. I am here to tell you the ways and the means, the alchemy, to transform the ordinary into the extraordinary. Be a businessman in your shop and don't be a businessman at your home. And sometimes for a few hours forget even the home, the family, the wife, the children. For a few hours just be alone with yourself. Sink deeper and deeper into your own being. Enjoy yourself, love yourself. And slowly, slowly you will become aware that a great joy is welling up, with no cause from the outside world, uncaused from the outside. It is your own flavor, it is your own flowering. This is meditation.

Sitting silently, doing nothing, the spring comes and the grass grows by itself. Sit silently, doing nothing, and wait for the spring. It comes, it always comes, and when it comes, the grass grows by itself. You will see great joy arising in you for no reason at all. Then share it, then give it to people! Then your charity will be inner. Then it will not be just a means to attain to some goal; then it will have intrinsic value.

And once you have become a meditator, sannyas is not far away! My sannyas is nothing but living in the ordinary world, but living in such a way that you are not possessed by it; remaining transcendental, remaining in the world and yet a little above it. That is sannyas. It is not the old style sannyas, where you have to escape from your wife, your children, your business, and go to the Himalayas. That kind of thing has not worked at all. Many went to the Himalayas, but they carried their stupid minds with them. The Himalayas have not been of any help to them; on the contrary, they have destroyed the beauty of the Himalayas, that's all. How can the Himalayas help you? You can leave the world, but you cannot leave your mind here. The mind will go with you; it is inside you. And wherever you are, your same mind will create the same kind of world around you.

A great mystic was dying. He called his disciple, the chief disciple. The disciple rejoiced very much that the master was calling him. There was a great crowd and the mystic is calling only him; he must be giving some secret key that he has not given to anybody up to now. "This is the way he is choosing me as his successor!" He came close to the master.

The master said, "I have only one thing to tell you. I didn't listen to my master—he had also told me when he was dying, but I was just a fool and I didn't listen, and I didn't even understand what he meant. But I am telling you from my own experience he is right, although it had looked very absurd when he said it to me."

The disciple asked, "What is it? Please tell me. I will try to follow it word by word."

The master said, "It is a very simple thing: Never, never in your life keep a cat in your house!" And before the disciple could have asked why, the

master died!

Now he was at a loss—what a stupid kind of thing! Now whom to ask? He inquired of some old people in the village, “Is there any clue to this message? There must be something mysterious in this!”

One old man said, “Yes, I know, because his master—your master’s master—had also told him, ‘Never, never keep a cat in your house!’ but he didn’t listen. I know the whole story.”

The disciple said, “Please tell me so I can understand. What is the secret hidden behind it? I want it to be decoded for me so I can follow it.”

The old man laughed. He said, “It is a simple thing, it is not absurd. Your master’s master had given him a great message, but he never inquired, ‘What is the meaning of it?’ You are at least intelligent enough to inquire about it. He simply forgot about it. Your master was young when the message was given; he used to live in the forest. He had only just two clothes with him; that was all he possessed. But there were big rats in the house and they would destroy his clothes, and again and again he would have to ask the villagers for new clothes.

“The villagers said, ‘Why don’t you keep a cat? You just keep a cat and the cat will eat the rats and there will be no problem. Otherwise—we are poor people—how can we go on supplying you with new clothes every month?’

“It was so logical that he asked somebody for a cat. He got a cat, but then the problems started. The cat certainly saved his clothes, but the cat needed milk because once the rats were finished the cat was starving. The poor man could not meditate because the cat was always there, crying, weeping, going round and round and round him.

“He went to the villagers and they said, ‘This is a difficult thing—now we will have to supply milk for you. We can give you a cow. You be finished, you keep the cow. You can drink, and your cat can also survive. That way you need not come every day for your food either.’

“The idea was perfectly right. He took the cow … now the world started. That’s how the world starts. The cow needed grass, and the people said,

‘We will come in the coming holidays and we will clear the forest, prepare the ground. You start growing a little wheat, other things, and leave a part for the grass.’

“And the villagers came according to their promise. They cleared the forest, they cleaned the soil, they planted wheat. But now it was such a problem: You have to water.… And the whole day the poor man was engaged in looking after the field. No time to meditate, no time to read the scriptures!

“He again went to the villagers. He said, ‘I am getting deeper and deeper into difficulties. Now the question is, when to meditate—no time is left.’

“They said, ‘You wait. One woman has just become a widow, and she is young and we are afraid that she will tempt the young people in the town. You please take her with you. And she is healthy enough—she will take care of your field, the cow, the cat, and she will prepare food for you, and she is very religious, too. So don’t be worried, she will not disturb you.’

“That’s how things move to their logical conclusion. Now from the cat, how far the man had moved!

“And the woman came and she started looking after him, and he was very happy for a few days. And she would massage his feet … and slowly, slowly, what was going to happen happened: They got married. And when you get married in India, at least one dozen children—one dozen is the minimum! So all meditation, all sannyas, disappeared.

“He remembered only when he was dying. He remembered again that when HIS master was dying he had told him, ‘Beware of the cats.’ That’s why he has told you. Now you be aware of the cats! Just one step in the wrong direction and you have to go the wrong way; and your mind is with you wherever you go.”

* * *

I have moved in the Himalayas. Once I was in a deep part of the Himalayas with two of my friends. We entered an empty cave; it was so beautiful that

we stayed the night there. In the morning a monk came and he said, “Get out! This is *my* cave!”

I said, “How can this cave be yours? I don’t see—this is a natural cave. You don’t claim it, you can’t claim it—you have not made it. And you have renounced the world, your house, your wife, your children, your money, and everything, and now you are claiming, ‘This is *my* cave—you get out of it!’ This is nobody’s cave!”

He was very angry. He said, “You don’t know me—I am a dangerous man! I can’t leave it to you. I have been living in this cave for thirteen years!”

We provoked him as much as we could and he was all fire, ready to fight, ready to kill! Then I said to him, “Wait—we will leave. We were just provoking you to show you that thirteen years have passed, but you have the same mind. Now this cave is ‘yours,’ because you have lived here thirteen years so it is yours. You had not brought it with your birth and you will not take it away when you die. And we are not going to stay here forever, just an overnight stay. We are just travelers, we are not monks. I have just come to see how many stupid people are living in these parts—and you seem to be the tops!”

You can leave the world … you will be the same. You will again create the same world, because you carry the blueprint in your mind. It is not a question of leaving the world, it is a question of changing the mind, renouncing the mind. That’s what meditation is.

6

Bliss Is the Goal, Meditation Is the Means

BLISS IS THE GOAL OF LIFE; MEDITATION IS THE MEANS, the way to it. Bliss is the end; meditation is the bridge, the boat that takes you to the farther shore. Without meditation nobody has ever known what bliss is.

It is not pleasure. Pleasure is physiological, chemical; it has no depth and it is very momentary. For example, a sexual orgasm is pleasure. For a moment you feel on the top of the world, but only for the moment. And in the wake of that moment, deep sadness and depression sets in; hence, after making love people immediately fall asleep. That's a way to avoid the sadness that is bound to come in.

Watch animals making love; after they have made love you will see sadness even on their faces. They don't seem to be ecstatic. If you observe closely, you will see that they are disillusioned; they are feeling as if they have been cheated. And it is in fact, a trick of nature. Nature is cheating you. It has its purposes; nature wants to reproduce the species and nature has devised clever means. The cleverest is the pleasure that you attain for a moment. It is for that pleasure that you are ready to reproduce. If there were no pleasure at all, the whole sexual activity will look so silly. It would look like gymnastics or doing yoga … it would look foolish.

It is because of that pleasure, that one is ready to go on doing any kind of stupid thing. But it is just a chemical phenomenon, hormonal, physiological; it can't be deep because physiology is not deep.

Bliss is not even happiness. What we call happiness is psychological. Whenever you find a certain moment of elation your ego is fulfilled, you feel happy. You have become the president of a country, you feel happy—but only for the time being, because your ego is fulfilled. You have defeated all other competitors, you have arrived; where others have failed, you have succeeded … or you have much money, power, prestige, fame. But soon one becomes tired of it all.

Only successful people know how tiring success is. Only rich people know how utterly disappointed they are—but they cannot even say so, because to say so seems to be even more foolish, people will laugh. They have wasted their whole lives accumulating wealth and now they say that it is stupid.

Mahavira and Buddha, who renounced their kingdoms, must have been really courageous people. It needs courage to renounce. It needs courage to recognize the fact, "This was all stupid and we have been living a stupid life up to now." The ego does not want to do that; the ego wants to go on keeping the illusion. So on the surface you go on smiling, but deep down there are tears and nothing else, deep down there is anguish.

Whenever ego is fulfilled, you feel happy—bliss is not happiness but a totally different phenomenon. It is not pleasure because it is not physiological. It is not happiness because there is no ego fulfillment. On the contrary, it is dissolution of the ego, it is dissolving your separate entity into the whole. That's what meditation is all about, merging, melting into the whole, totally forgetting that you are separate, remembering your unity with the whole. That's why Gurdjieff used to call his meditation process "self-remembering"; it is really a remembering. Buddha used to call his meditation, "right remembering."

We are one with the whole, even though we think we are separate. We are inseparable. Just by thinking we are separate, we cannot become separate. All that is needed is a remembrance; all that is needed is dropping this false notion that we are separate. In those rare moments when you can put aside your ego, your personality, your body-mind complex, and you are

just a watcher, a witness, a consciousness, you know the first taste of meditation. And with that, immediately great bliss comes, it rushes toward you from all directions, from all dimensions. All your inner emptiness is immediately filled. It becomes a lake of bliss. That is the end, and the method and the means is meditation. There is no other method, there is no other way.

Hence one has to learn to imbibe the spirit of meditation. However long it takes, whatsoever cost one has to pay for it, one has to be ready. Once you are ready to have it at any cost, then it is not difficult. That very readiness makes you worthy of it, and things become very simple.

7

Everybody Is a Born Mystic

A FRIEND HAS ASKED, "SURELY MEDITATION is for mystics. Why do you propose it for ordinary people and their children?"

First, I have never come across an ordinary person; they do not exist. They are only created by egoistic people. The egoist has to create the ordinary—that is the only way the ego can exist, persist. Not a single human being is ordinary because each human being is so unique. Each human being is created by God—how can he be ordinary? God never creates the ordinary. All his creation is rare. Each individual is so unique that he is never repeated. You never were before, you will never be again. You cannot find anybody who is just like you.

Forget about human beings.… Not even animals, not even trees, not even pebbles on a seashore—not even two pebbles—are alike. Wherever you find God's signature, it is always the original, never the ordinary.

God is not a manufacturer, he is a creator. He does not manufacture people like cars on an assembly line. You can have many Ford cars exactly alike—that's the difference between a machine and a man. A machine can be duplicated, a man cannot be duplicated, and the moment you start duplicating, imitating, you become more like a machine—then you are no longer respectful toward your humanity. That's how robopathology is created.

You say, "Surely meditation is for mystics." It is for mystics, surely, but everybody is a born mystic—because everybody carries a great mystery

within him which has to be realized, everybody carries a great potentiality which has to be actualized. Everybody is born with a future. Everybody has hope. What do you mean by a mystic? A mystic is one who is trying to realize the mystery of life, who is moving into the unknown, who is going into the uncharted, whose life is a life of adventure, exploration.

But every child starts that way—with awe, with wonder, with great inquiry in his heart. Every child is a mystic. Somewhere on the way of your so-called growing you lose contact with your inner possibility of being a mystic, and you become a businessman or you become a clerk or you become a collector or you become a minister. You become something else, and you start thinking that you are this. And when you believe it, it is so.

My effort here is to destroy your wrong notions about yourself and to liberate your mysticism. Meditation is a way of liberating the mysticism, and it is for everybody—without any exception, it knows no exception.

“Surely meditation is for mystics. Why do you propose it for ordinary people and their children?” There is no one ordinary, and children are the most capable. They are natural mystics. Before they are destroyed by the society, before they are destroyed by other robots, by other corrupted people, it is better to help them to know something of meditation.

Meditation is not a conditioning, because meditation is not indoctrination. Meditation is not giving them any creed. If you teach a child to become Christian you have to give him a doctrine; you have to force him to believe things which naturally look absurd. You have to tell the child that Jesus was born out of a virgin mother—that becomes a fundamental. Now you are destroying the natural intelligence of the child. If he does not believe you, you are angry, and of course you are powerful and you can punish the child. You can torture the child in many ways. If he believes you it goes against his intrinsic intelligence. It looks like nonsense to him, but he has to compromise with you. And once he has compromised he starts losing his intelligence, he becomes stupid.

If you teach a child to be a Mohammedan, then again you will have to teach him a thousand and one absurdities. So is the case with Hinduism and

with all kinds of creeds, dogmas. If you teach a child meditation you are not indoctrinating him. You don't say he has to believe anything, you simply invite him to an experiment in no-thought. No-thought is not a doctrine, it is an experience. And children are very, very capable because they are very close to the source. They have just come from God! They still remember something of that mystery. They have just come from the other world, they have not yet forgotten it completely. Sooner or later they will forget, but still the fragrance is around them. That's why all children look so beautiful, so graceful. Have you even seen an ugly child?

Then what happens to all these beautiful children? Where do they disappear to? Later in life it is very rare to find beautiful people. Then what happens to all beautiful children? Why do they turn into ugly persons? What accident, what calamity happens on the way?

They start losing their grace the day they start losing their intelligence. They start losing their natural rhythm, their natural elegance, and they start learning plastic behavior. They no longer laugh spontaneously, they no longer cry spontaneously, they no longer dance spontaneously. You have forced them into a cage, a straitjacket. You have imprisoned them.

The chains are very subtle, they are not very visible. The chains are of thought—Christian, Hindu, Mohammedan. You have chained the child and he cannot see the chains, so he will not be able to see how he is chained, and he will suffer his whole life. It is such an imprisonment. It is not like throwing a man into a jail; it is creating a jail around a man, so wherever he goes the jail continues around him. He can go to the Himalayas and sit in a cave, and he will remain a Hindu, he will remain a Christian—and he will still think thoughts.

Meditation is a way to go within yourselves to that depth where thoughts don't exist, so it is not indoctrination. It is not teaching you anything, in fact, it is just making you alert to your inner capacity to be without thought, to be without mind. And the best time is when the child is still uncorrupted.

8

Mind Is a Chatterbox

THE MIND IS SIMPLY A BIOCOMPUTER. When the child is born he has no mind; there is no chattering going on in him. It takes almost three to four years for his mechanism to start functioning. You will see that girls start talking earlier than boys; they are bigger chatterboxes, they have a better quality biocomputer!

It needs information to be fed into it; that's why if you try to remember your life backward, you will get stuck somewhere at the age of four if you are a man, or at the age of three if you are a woman. Beyond that is a blank. You were there; many things must have happened, many incidents must have occurred, but there seems to be no memory recorded, so you cannot remember. But you can remember back to the age of four or three very clearly.

Mind collects its data from the parents, from the school, from other children, neighbors, relatives, society, churches … all around there are sources. You must have seen little children, when for the first time they start speaking, they will repeat the same word many times. The joy!—a new mechanism has started functioning in them.

When they can make sentences they will make sentences so joyously, again and again. When they can start asking questions, then they will ask about each and every thing. They are not interested in your answers, remember! Watch a child when he asks a question; he is not interested in your answer, so please don't give him a long answer from the Encyclopedia

Britannica. The child is not interested in your answer; the child is simply enjoying that he can question. A new faculty has come into being in him.

This is how he goes on collecting; then he will start reading … and more words. And in this society, silence does not pay; words pay, and the more articulate you are, the more you will be paid. What are your leaders? What are your politicians? What are your professors? What are your priests, theologians, philosophers? Condensed to one thing, they are very articulate. They know how to use words meaningfully, significantly, consistently, so that they can impress people.

It is rarely taken note of that our whole society is dominated by verbally articulate people. They may not know anything. They may not be wise. They may not even be intelligent. But one thing is certain: They know how to play with words. It is a game, and they have learned it. It pays in respectability, in money, in power—in every way—so everybody tries, and the mind becomes filled with many words, many thoughts.

You can turn any computer on or off—but you cannot turn the mind off. The switch does not exist. There is no reference to it, nothing that says when God made the world, when he made man, he made a switch for the mind so that you could turn it on or turn it off. There is no switch, so from birth to death it continues.

You will be surprised that the people who understand computers and who understand the human brain have a very strange idea. If we take out the brain from the skull of a human being and keep it alive mechanically, they speculate that it might go on chattering in the same way. It does not matter to the brain that it is now no longer connected to the poor person who was suffering from it; it still dreams. Now that it is connected to machines, it still dreams, it still imagines, it still fears, it still projects, hopes, tries to be this or that. It is completely unaware that now it can do nothing; the person it used to be attached to is no longer there. You can keep this brain alive for thousands of years attached to mechanical devices, and it will go on chattering, round and round—the same things, because we have not yet

been able to teach it new things. Once we can teach it new things, it will repeat new things.

There is an idea prevalent in scientific circles that it is a great wastage that a man like Albert Einstein dies and his brain also dies with him. If we could save the brain, implant the brain into somebody else's body, then the brain could go on functioning. It doesn't matter whether Albert Einstein is alive or not; that brain will continue to think about the theory of relativity, about stars, and about other theories. The idea is that just as people donate blood and people donate eyes before they die, people should start donating their brains, too, so that their brains can be kept. If we feel that they are special brains, very qualified—and it is sheer wastage to let them die—then we can transplant them. Some idiot can be made into an Albert Einstein, and the idiot will never know—because inside the skull of man there is no sensitivity; you can change anything and the person will never know. Just make the person unconscious and change anything you want to change in his brain—the whole brain you can change—and he will wake up with the new brain, with the new chattering, and he will not even suspect what has happened!

This chattering is our education, and it is basically wrong because it teaches you only half of the process—how to use the mind. It does not teach you how to stop it so that it can relax—because even when you are asleep it goes on. It knows no sleep. Seventy years, eighty years it has worked, continuously.

If we can educate … and that's what I am trying to impress on you, that it is possible. We call it meditation. It is possible to put a switch on the mind and turn it off when it is not needed. It is helpful in two ways: It will give you a peace, a silence, which you have never known before, and it will give you an acquaintance with yourself which, because of the chattering mind, is not possible. It has always kept you engaged. Second, it will give the mind rest, also. And if we can give the mind rest, it will be more capable of doing things more efficiently, more intelligently.

So on both sides—on the side of mind and on the side of being—you will be benefited; you just have to learn how to stop the mind from functioning, how to say to it, “It is enough; now go to sleep. I am awake, don’t be worried.” Use the mind when it is needed, and then it is fresh, young, full of energy and juice. Then whatever you say is not just dry bones; it is full of life, full of authority, full of truth, sincerity, and has tremendous meaning. You may be using the same words, but now the mind has collected so much power by resting that each word it uses becomes a fire, becomes power.

What is known in the world as charisma is simply a mind that knows how to relax and let energy collect, so when it speaks it is poetry, when it speaks it is gospel, when it speaks, it need not give any evidence or any logic—just its own energy is enough to influence people. People have always known that there is something … although they have never been able to exactly pinpoint what it is that they have called charisma.

Perhaps for the first time I am telling you what charisma is, because I know it by my own experience. A mind that is working day and night is bound to become weak, dull, unimpressive, somehow dragging. At the most it is utilitarian; you go to purchase vegetables, it is helpful. But more than that, it has no power. So millions of people who could have been charismatic remain poor, unimpressive, without any authority and without any power.

If this is possible—and this *is* possible—to put the mind to silence and only use it when it is needed, then it comes with a rushing force. It has gathered so much energy that each word uttered goes directly to your heart. People think that these minds of charismatic personalities are hypnotic; they are not hypnotic. They are really so powerful, so fresh … it is always spring. This is for the mind.

For the being, the silence opens up a new universe of eternity, of deathlessness, of all that you can think of as blessing, as benediction; hence my insistence that meditation is the essential religion, the only religion. Nothing else is needed. Everything else is nonessential ritual.

Meditation is just the essence, the very essence. You cannot cut anything out of it. And it gives you both worlds: It gives you the other world—the divine, the world of godliness—and it gives you this world, too. Then you are not poor. You have a richness but not of money.

There are many kinds of richness, and the man who is rich because of money is the lowest as far as the categories of richness are concerned. Let me say it in this way: The man of wealth is the poorest rich man. Looked at from the side of the poor, he is the richest poor man. Looked at from the side of a creative artist, of a dancer, of a musician, of a scientist, he is the poorest rich man. And as far as the world of ultimate awakening is concerned, he cannot even be called rich.

Meditation will make you ultimately rich by giving you the world of your innermost being—and also relatively rich, because it will release your powers of mind into whatever talents that you have. My own experience is that everybody is born with a certain talent and unless he lives that talent to its fullest, something in him will remain missing. He will go on feeling that somehow something is not there that should be.

Give mind a rest—it needs it! It is so simple: Just become a witness to it, and it will give you both things. Slowly, slowly the mind starts learning to be silent. And once it knows that by being silent it becomes powerful, then its words are not just words; they have a validity and a richness and a quality that they never had before—so much so that they go directly, like arrows. They bypass the logical barriers and reach to the very heart.

Then mind is a good servant, of immense power, in the hands of silence. Then the being is the master, and the master can use the mind whenever it is needed and can switch it off whenever it is not needed.

9

Mind Is a Social Phenomenon

MIND CAN EXIST ONLY IN THE SOCIETY; mind is a social phenomenon, others are needed for it. You cannot be angry when alone, or if you become angry you will feel very foolish. You cannot be sad when alone, because there is no excuse; you cannot be violent when alone, because the other is needed. You cannot talk, you cannot go on chattering. You cannot use the mind, the mind cannot function—and when mind cannot function it becomes anxious, worried. It needs functioning, it needs someone to communicate to.

Mind is a social phenomenon, a societal by-product. And it is not just in modern society, it has always been so. Even in ancient times, when a seeker went into the forest he was anxious, he was worried, he was depressed in the beginning. The difference is not in the mind; the difference is in patience. The mind remains the same, modern or old, but in the old days people were more patient, they could wait. You are not patient—that is the problem. They were not time conscious and you are time conscious.

In the old days, in the ancient world—particularly in the East—there was no time consciousness. That's why watches and clocks were not invented in the East. There was more possibility for their invention in China than in India, because they had done many things and it was possible to invent clocks, to measure time, but they were not interested in time. The modern mind is too interested in time. Why? This is a part of the Christian influence on the world. With Christianity and Islam time consciousness entered into the world. There are reasons for it.

In the East it has been believed always that life goes on forever and ever. It is eternal, it is timeless—so there is no hurry; you will be here again and again. Millions of times you were here and millions of times you will be again here; there is no hurry. This life is neither the last nor the first, it is a long procession, and you are always in the middle—there is no beginning and no end. So there can be no hurry about time; enough time, more than enough, is available.

With Christianity there is only one life—this is the first and the last. Once you die you don't have any time anymore; so you have a life span of seventy, eighty years at the most. There is so much to do, and so little time. That's why in the West there is so much hurry; everyone is running because life is going. Every moment life is becoming less and less. Time is passing, you are dying, and you have so many desires to fulfill and no time to fulfill them, so anxiety is created.

In the East it was totally different. It is said in one of the Tibetan scriptures that even if you have to go in a hurry, go slowly. Even if you have to go in a hurry, go slowly. It is said that if you run you will never reach; if you sit you can reach, but if you run you will miss. An eternal procession, many lives, millions of lives, enough time—patience was possible. In the West only one life, and every moment life changing into death; nothing is fulfilled, no desire completed, everything incomplete—how can you be patient? How can you wait? Waiting has become impossible. With the idea of one life, and with another idea of linear time, Christianity has created anxiety in the mind; and now Christianity has become a global influence.

Christianity says that time is not moving in a circle, it is moving in a straight line. Nothing is going to be repeated again, so everything is unique. Every event is once and for all, it cannot be repeated. It is not a circle; it is not like a wheel of a cart moving where every spoke will come again, where again and again the same spoke will be repeated.

In the East, time is a circular concept, just like seasons moving in a circle. The summer comes and then the summer will come again, and it has been and will always be so. The Eastern concept is nearer to truth than the

Western, because every movement is in a circle. Earth moves in a circle, the sun moves in a circle, the stars move in a circle, life moves in a circle—every movement is circular. So time cannot be an exception; if time moves at all, it moves in a circle. The linear concept of time is absolutely wrong.

That's why in the East we were never interested in history. We have been interested in myth, but never in history. The West introduced history into the world. That's why Jesus became the center of history, the beginning of the calendar. We go on measuring time with "before Christ," "after Christ." Christ became the center of all history, the first historic person.

Buddha is not historic, Krishna is not at all; you can never really be certain whether Krishna was ever born or not, whether the whole thing was just a story or a history. But the East was never worried about it. They say everything is a story, and it has been told many times and will be told again and again. There is no need to be concerned with facts, because facts are repetitive. It is better to be concerned with the theme, not with the facts. So you may not be able to understand many things.…

It is said that before Rama was born, one of the avatars of India, Valmiki, wrote his story—before he was born! It is impossible. How can you write the history when the man is not yet born? But Valmiki wrote first, and then Rama had to follow his story, whatsoever he had said. How did it happen? This is mysterious, but not mysterious at all if you look at the Eastern concept of time.

Valmiki says, "I know Rama, because in many ages he has been born before—I know the very theme. So I create the story because I know the theme, I know the essential. The nonessential I will put in the story."

And Rama must have thought, "Why contradict Valmiki? Why contradict this old man? Follow it." And he followed.

The East lives in myth; myth means a repetitive theme, the essential is always there. In the West myth is meaningless. If you can prove that something is a myth it becomes meaningless. You have to prove that it is history, it has happened in time; you have to be exact about it.

This linear concept of nonrepetitive life creates anxiety, so when you go into silence, alone, you become worried. One thing is: Time is wasted. You are not doing anything, you are just sitting. Why are you wasting your life? This time cannot be regained, because they go on teaching in the West that "time is money." It is absolutely wrong, because wealth is created by scarcity, and time is not scarce. The whole economics depends on scarcity: If something is scarce it becomes valuable. Time is not scarce, it is there always. You cannot finish it; it will always be there—so time cannot be economic. It is not scarce; it cannot be wealth.

But we go on teaching, "Time is wealth—don't waste it. Once wasted it never comes again." So if you go into aloneness and then you sit there, you cannot sit there for three years. You cannot sit there for three months, even three days are too much—you have wasted three days.

And what are you doing? The second problem arises—because in the West *being* is not very valuable, *doing* is valuable. They ask, "What have you done?"—because the time has to be used in doing something. They say in the West that an empty mind is the devil's workshop. And you know it, in the mind you also know it, so when you are sitting alone you become afraid. Wasting time, not doing anything, you go on questioning yourself, "What are you doing here? Just sitting? Wasting?"—as if just *being* is a wastage! You have to *do* something to prove that you have utilized your time. This is the difference.

In the ancient days, in the East particularly, just to be was enough; there was no need to prove anything else. No one was going to ask, "What have you done?" Your being was enough, and accepted. If you were silent, peaceful, blissful, it was okay. That's why in the East we never demanded from sannyasins that they should work—no, no need. We always thought that sannyasins, those who had left all working, were better than those who were occupied in work.

This cannot happen in the West. If you are not working you are a vagabond, a bum. Hippies are a recent phenomenon, but the East has always been hippie oriented. We have created the greatest hippies of the

world!—a Buddha, a Mahavira, not doing anything, just sitting and meditating, enjoying their being, just being blissful as they are, not doing anything. But we respected them—they were the supreme, the highest, the most respectable. Buddha was begging, but even kings had to come to bow to his feet.

Once it happened that Buddha was passing through a village, and the chief minister of the king of that locality told the king, “Buddha is coming, so we will have to go to receive him and touch his feet and pay our respects.”

The king said, “But is it necessary for a beggar? He is just a beggar, and I am a great king. Why should I go and respect him and bow down to him? If he wants to see me, he can come and take an appointment with me.”

The old chief minister, who was a very wise man, immediately gave in his resignation. He said, “If this is the case then I cannot remain here for a single moment.”

The king was worried, because this man was much too valuable to be lost, so he said, “But why?”

The old man said, “This is absolutely wrong. You may be a great king, you may become the emperor of the whole Earth, but you cannot become greater than Buddha. He has left all kingdoms, and you are still obsessed with wealth, riches, prestige, power. He has left all of them, he has nothing, and only a person who has nothing is the highest, because he doesn’t desire. You will have to go and pay your respects to him, otherwise take my resignation. I cannot remain in this unholy palace for a single moment.” The king had to go.

The East was totally different; a different milieu was there. Being was respected. No one was going to ask, “What have you done?” Everyone was just asking, “What are you?” Enough! If you were silent, peaceful, loving; if compassion was there; if you had flowered—enough. Then it was society’s duty to help and serve you. No one would say you should work, or you should create something, you should be creative. In the East they

thought that to be oneself is the highest creativity, and the presence of such a man was valuable. He could go into silence for years.

Mahavira was in silence for twelve years. He would not speak, he would not go into villages, he would not see anybody. When he finally started speaking, somebody asked him, “Why were you not speaking before?”

He said, “Speech becomes valuable only when you have attained silence, otherwise it is futile—not only futile, dangerous also, because you are throwing rubbish into others’ heads. So this was my effort: that I would speak only when talking had completely stopped inside. When the inner talk had disappeared, only then would I speak. Then it is not a disease.”

And they could wait, because the East believed in reincarnation. They could wait. There are stories that a disciple would come to the master and wait for thirty years, would not ask anything but just wait for the master to ask, “For what have you come?” Thirty years is too much—one life completely wasted—but waiting for thirty years will do the work.

People from the West come to me and they say, “This very evening we are leaving, so give us some key. How can we become silent? But we don’t have any time to stay—we must go.” They are thinking in terms with which they have become acquainted—instant coffee—so they think there must be some instant meditation, a key I can hand over to them and it is finished. No, there is no key. It is a long effort, it is a deep patience. The more you are in a hurry, the longer it will take. So remember this: If you are not in any hurry it may happen this very moment. When you are not in a hurry the right quality of mind is there, silence is there.

I will tell you one story. Once it happened that two monks were traveling. They crossed a river in a boat, and the ferryman said to them, “Where are you going? If you are going to the city beyond this valley, go slowly.”

But the old monk said, “If we go slowly we will never reach, because we have heard that the gates of that city are closed after sunset, and we have just one or two hours at the most, and it is a very long distance. If we go slowly we will never reach, and we will have to wait outside the city. And

the outside of the city is dangerous—wild animals and everything—so we will have to make haste."

The ferryman said, "Okay, but this is my experience: Those who go slowly, reach."

The other monk listened to it. He was a young man and he thought, "I don't know this part of the country, and this ferryman may be right, so it is better to follow his advice." So he walked slowly, leisurely, as if not going anywhere, not in a hurry, just for a walk.

The old man hurried, started running. He had many scriptures on his back. Then he fell down: Tired, carrying weight, old, in such a hurry, so tense, he fell down. The man who was not in a hurry simply walked and reached.

The ferryman was following and he came near the old man. He was lying by the side of the road; his leg was broken and blood was oozing out. The ferryman said, "I told you that this has been always so: Those who walk slowly reach, those who are in a hurry always manage to stumble somewhere or other. These parts are dangerous. The road is rough and you are an old man. And I had advised you, but you wouldn't listen to me."

This is one of the Korean Zen stories, and this is how it is in life. Go slowly, patiently, not in a hurry, because the goal is not somewhere else—it is within you. When you are not in a hurry you will feel it; when you are in a hurry you cannot feel it because you are so tense. If you are not going anywhere at all, then you can feel it more immediately.

In Japan meditation is called zazen. Zazen means simply sitting and not doing anything. So Zen priests, monks, have to sit for six hours a day or even more; the master never gives them anything to do, they have just to sit. They have trained themselves for just sitting, not asking for anything to do, not even a mantra—just sitting.

It is very arduous. It looks easy but is very arduous, because the mind asks for some work, something to be done. The mind goes on saying, "Why? Why waste time? Why just go on sitting? What is going to happen by just sitting?" But for three years, or even more, the seeker sits. Then, by

and by, the mind drops asking. It is useless now, you don’t listen to it. It has got fed up with you, so the mind stops asking. By and by, when the mind is not asking, you start realizing a new life force within you which was always there but you were so occupied you couldn’t listen to it, you couldn’t feel it. Unoccupied, you start feeling it.

Mind has always been creating problems and loneliness. Go in aloneness at least for three months, and decide beforehand that whatsoever happens you are not going to listen to the mind. Decide beforehand that you are ready to waste three months, so there is no need to think again and again that you are wasting time. You have decided that you are going to waste three months, and you are not going to do anything—you will simply sit and wait. A miracle is possible.

Just within these three months, some day suddenly you will become aware of your being. When there is no doing, you become aware of being. When there is too much doing you go on forgetting the being that is hidden behind.

10

Mind Thinks—Meditation Knows

MIND AND MEDITATION CANNOT COEXIST. There is no question of having both of them. Either you can have mind or you can have meditation, because mind is thinking and meditation is silence. Mind is groping in the dark for the door. Meditation is seeing. There is no question of groping, it knows the door.

Mind thinks. Meditation knows.

This is a very fundamental reason why man cannot become meditative—or why very few people have dared to become meditative. Our training is of the mind. Our education is for the mind. Our ambitions, our desires, can only be fulfilled by the mind. You can become president of a country, prime minister, not by being meditative but by cultivating a very cunning mind. The whole education is geared by your parents, by your society, so that you can fulfill your desires, your ambitions. You want to become somebody. Meditation can only make you a nobody.

Who wants to become a nobody?

Everybody wants to go higher on the ladder of ambitions. People sacrifice their whole life to become somebody.

Alexander was coming to India. A madness had entered in his mind: He wanted to conquer the whole world. Everybody has a little bit of that kind of madness, but he had the whole chunk! And while he was coming toward India, passing the boundaries of Greece, somebody said to him, “You have been asking many times about a mystic, a very strange man, Diogenes. He

lives nearby. If you want to see him, it is a few minutes' walk, just by the side of the river."

Diogenes was certainly a very strange kind of man. In fact, if you are a man you are going to be a strange kind of man, because you are going to be something unique. He lived naked … he was one of the most beautiful men possible. But he always used to have a lighted lamp in his hand—day or night, it made no difference. Even in the day, in the full light of the sun, he was holding his lamp while walking on the streets. People used to laugh at him, and used to ask him, "Why are you carrying this lamp, unnecessarily wasting the oil and becoming a laughingstock?"

Diogenes used to say, "I have to keep it, because I am looking for the authentic, real man. I have not come across him yet. I come across people but they are all wearing masks, they are all hypocrites."

He had a great sense of humor. To me, that is one of the most important qualities of a genuinely religious man. While he was dying, he still kept the lamp by his side. Somebody asked Diogenes, "You are dying. Let us know about the man you were searching for. Your life is ending; have you been successful in finding the authentic man?"

He was almost on the verge of death, but he opened his eyes and said, "No, I could not find the authentic man. But I am happy that nobody has stolen my lamp yet—because all around there are thieves, criminals, all kinds of robbers, and I am a naked, unprotected man. This gives me great hope: My whole life I carried the lamp and nobody has stolen it yet. This gives me great hope that someday the man will be born whom I have been looking for; perhaps I have come too soon." And he died.

So many stories about him, Alexander had heard and had loved. He said, "I would like to go and meet him." It was early morning, the sun was rising. Diogenes was lying on the sand on the bank of the river taking a sunbath. Alexander felt a little awkward, because Diogenes was naked. He also felt embarrassed because this was the first time that somebody had continued to lie down in front of him—"Perhaps the man does not know who I am."

So he said, “Perhaps you are unaware of the person who has come to meet you.” Diogenes laughed.

He also used to have a dog. That was his only companion. Asked why he had made a dog a friend, he said, “Because I could not find a man worth making a friend.” He looked at the dog who was sitting by his side and said, “Listen to what this stupid man is saying. He is saying I do not know who he is. The fact is, he himself does not know who he is. Now what to do with such idiots? You tell me.”

Shocked … but it was a fact. Still, Alexander tried to make some conversation. He bypassed the insult. He said, “I am Alexander the Great.”

Diogenes said, “My God.” He looked at the dog and said, “Did you hear that?”—that was his constant habit, to refer to the dog—“Did you hear that? This man thinks himself the greatest man in the world. That is a sure sign of an inferiority complex. Only people who suffer from inferiority pretend to be great; the greater the inferiority the more they start projecting themselves higher, bigger, vaster.”

But he said to Alexander, “What is the point of your coming to me? A poor man, a nobody, whose only possession is a lamp, whose only companion in this whole world is a dog, who lives naked.… For what have you come here?”

Alexander said, “I have heard many stories about you, and now I can see that all those stories are bound to be real—you are certainly a strange man, but in a way immensely beautiful. I am going to conquer the world, and I heard you are just residing here. I could not resist the temptation to come and see.”

Diogenes said, “You have seen me. Now don’t waste time, because life is short and the world is big—you may die before you conquer it. And have you ever considered … if you succeed in conquering this world, what are you going to do next?—because there is no other world than this. You will look simply foolish. And can I ask you, why are you taking so much trouble conquering the world? You call me strange, someone who is just having a beautiful sunbath. But you don’t think yourself strange, stupidly strange,

that you are on your way to conquer the world? For what? What will you do when you have conquered the world?”

Alexander said, “I have never thought about it, to be frank with you. Perhaps I will relax and rest when I have conquered the world.”

Diogenes turned to the dog and said, “Do you listen? This man is mad. He is seeing me already resting, relaxing—without conquering a thing! And he will relax when he has conquered the whole world.”

Alexander felt ashamed. There was truth, so clear, so crystal clear—if you want to rest and relax, you can rest and relax now. Why postpone it for tomorrow? And you are postponing it for an indefinite time. Meanwhile you will have to conquer the whole world, as if conquering the whole world is a necessary step in being relaxed and finding a restful life.

Alexander said, “I can understand … I am looking foolish before you. Can I do anything for you? I have really fallen in love with you. I have seen great kings, great generals, but I have never seen such a courageous man as you, who has not even moved, who has not even said ‘Good morning.’ Who has not bothered about me—on the contrary, who goes on talking to his dog! I can do anything, because the whole world is in my hands. You just say, and I will do it for you.”

Diogenes said, “Really? Then just do one thing: Stand a little away from me, because you are blocking the sun. I am taking a sunbath, and you don’t understand even simple manners.”

Alexander remembered him continually. All through his journey to India and back, that man haunted him—the fact that he did not ask for anything. He could have given him the whole world just for the asking, but he asked only that Alexander move a little away because he was preventing the sun from reaching his body.

As he was leaving, Diogenes had said, “Just remember two things, as a gift from Diogenes: One, that nobody has ever conquered the world. Something always remains unconquered—because the world is multidimensional; you cannot conquer it in all its dimensions in such a

small life. Hence everybody who has gone to conquer the world has died frustrated.

“Second, you will never come back home. Because this is how ambition goes on leading you farther and farther: It goes on telling you, ‘Just a few miles more. A few miles more and you will be attaining the very ambition of your heart.’ And people go on chasing hallucinations, and life goes on slipping through their hands. Just remember these two things as gifts from a poor man, a nobody.”

Alexander thanked him—although in the cool morning he was perspiring. That man was such … each thing he said would make you perspire even in the cold breeze on a cold morning, because he would hit exactly the wounds that you are hiding.

Alexander never could reach to being the conqueror of the whole world. He could not reach to the very end of India; he could not reach to Japan, to China, to Australia, and of course America was not known. He turned back from Punjab. He was only thirty-three, but the ambition and the continuous struggle to fulfill it had made him so tired and spent, like a used cartridge. He was only thirty-three, at the prime of his youth, but in his inner world he had become old and was ready to die. Somehow, perhaps in death, there would be rest.

And Diogenes’ shadow was always following him: “You will not be able to conquer the world.” He turned back, and before reaching Athens, his capital—just twenty-four hours more.…

Sometimes small incidents become so symbolic and so meaningful. Just twenty-four hours more and he would have at least been back in his capital, in his home—not in the real home that Diogenes was pointing at, but at least in the house that we all try to make into a home.

The home is inside. Outside there are only houses. But he could not even reach the outside house. He died twenty-four hours before reaching Athens.

A strange coincidence: The day Alexander died, Diogenes also died. In Greek mythology, like many other mythologies … In Indian mythology the same is the case: Before entering the other world you have to pass through a

river, the Vaitarani. In Greek mythology also you have to cross a river; that river is the boundary line of this world and that world.

Up to now, whatever I said is historical fact. But after the death of Diogenes and Alexander, this story became prevalent all over Greece. It is very significant. It cannot be historical, but it is very close to truth. It is not factual.

That's how I make the difference between facts and truth: A thing may be factual, but still untrue; a thing may be nonfactual, but still true. A story may be just a myth—not history, but of immense significance because it indicates toward truth.

It is said that Diogenes died a few minutes after the death of Alexander. They met while crossing the river—Alexander was ahead, Diogenes was coming behind. Hearing the sound Alexander looked back. It was an even more embarrassing encounter than the first one, because at least at that time Alexander was not naked; this time he was also naked.

But people try to rationalize, try to hide their embarrassment. So just to hide his embarrassment he said, "Hello, Diogenes. Perhaps this may be the first time in the whole history of existence that a great emperor and a naked beggar are crossing the river together."

Diogenes said, "It is, but you are not clear about who is the emperor and who is the beggar. The emperor is behind the beggar. You wasted your life; still you are stubborn! Where is your empire? I have not lost anything because I had nothing, only that lamp. That, too, I had found by the side of the road—I don't know to whom it belongs—and by the side of the road I have left it. I had gone into the world naked; I am coming from the world naked."

That's what Kabir says in one of his songs—*Jyon ki tyon dhari dinhin chadariya. Kabira jatan se odhi chadariya*—"I have used the clothes of life with such care and such awareness that I have returned to God his gift exactly as it was given to me."

The whole society—your parents, your teachers, your leaders, your priests—they all want you to become somebody special, Alexanders. But if

you want to be meditative they will all be against you, because meditation means you are turning away from all ambitions.

I was a student in the university. The head of my department was so worried about my examinations, he said, “I have taught in almost a dozen countries all over the world, hundreds of students, but I have never been concerned about their examinations. It is very puzzling to my mind—why am I so much concerned about your examination? You have to promise me that you will reach the examination hall in time.”

I told him, “This is not part of your work. Your part is to teach me. It is my business to be worried about the examination or not. If I can manage, I will reach the hall.”

He was suspicious. The old man used to stand every day with his car outside the hostel, in front of my room, to pick me up and to see me enter the examination hall, and then he would leave. I said, “This is too much unnecessary trouble you are taking. Your house is four miles away. You have to wake up, and you are not an early riser.”

He was a drunkard. But life is a mystery. Here, the people who are nonvegetarians, drunkards, gamblers, you may find them so loving and so human that it is surprising. On the other hand, the people who are strictly vegetarian … Adolf Hitler was strictly vegetarian. He never smoked, he never drank any alcoholic beverage, he went to bed early, he got up early in the morning—he was a saint! If you just look at his life pattern and style, he was a monk. And he killed millions of people! It would have been better if he had been a drunkard, a nonvegetarian, a chain-smoker—but a nice human being.

This old man, my professor, did not drink for those few days. He had to wake up early in the morning to pick me up and force me into the examination hall. The whole university knew; they all thought, “This is strange!” I said, “It is not strange. He loves me. He loves me just like his son, and he wants me to be somebody in life. That is the trouble: that love is creating the trouble. He is afraid that I am too careless about being somebody in the world.”

He used to instruct the chief examiner, “Keep an eye that he does not leave when I have left—because I cannot wait outside for three hours unnecessarily. Keep an eye on him and don’t let him go. And watch to see that he is writing and is not doing something else.”

Sometimes I would finish the answers in two hours but the chief examiner would not allow me to go out. He would say, “Your professor will torture me. You simply sit here, do whatsoever you want to do. Or just go through the answers you have written; maybe you can add something more.”

I said, “This is strange. I am finished with the answers, I should be allowed to go. Everybody else is allowed.”

He said, “Everybody else is allowed, but nobody else is being brought here like a prisoner every day!”

After the examination the professor would ask me—every day with the test paper in his hand—“What have you written about?” Just to console him I would say things which I had not written at all—and he knew it. I knew that he knew it because he was the dean of the faculty, so he was looking at my papers. Before asking me, he had already looked at what I had written. And now I was answering him according to the textbooks, although what I had written was according to myself.

But he could not say to me, “I have looked”—because that is illegal. So he would say, “You know; I know.…”

I said, “What to do? You should not do anything illegal, and if you are caught doing anything illegal I will be the first to report it to the vice-chancellor.”

He said, “But these are not the answers that you have written. Do you want to remain a nobody for your whole life? It hurts me. You have the talent, you have the genius, you can become anything you want.”

I said, “I don’t want to use my talent and my genius to become anybody. I simply want to relax into myself and be myself, anonymous, because my decision is in favor of meditation, not in favor of mind. Whatever you are

saying is mind—and I have to use the mind, but the more you use the mind the farther away it takes you from yourself.”

This is the reason why man is not meditative:

The whole society forces him to be in a state of mind, not in a state of meditation.

Just imagine a world where people are meditative. It will be a simple world, but it will be tremendously beautiful. It will be silent. It will not have crimes, it will not have courts, it will not have any kind of politics. It will be a loving brotherhood, a vast commune of people who are absolutely satisfied with themselves, utterly contented with themselves. Even Alexander the Great cannot give them a gift.

If you are running to get something outside yourself, you have to be subservient to the mind. If you drop all ambitions and you are concerned more about your inner flowering; if you are more concerned about your inner juice so that it can flow and reach to others, more concerned about love, compassion, peace … then man will be meditative.

11

The Psychology of the Buddhas

SIGMUND FREUD INTRODUCED PSYCHOANALYSIS into the world. It is rooted in analyzing the mind. It is confined to the mind. It does not step out of the mind, not even an inch. On the contrary, it goes deeper into the mind, into the hidden layers of the mind, into the unconscious, to find out ways and means so that the mind of man can at least be normal. The goal of Freudian psychoanalysis is not very great.

The goal is to keep people normal. But normality is not enough. Just to be normal is not of any significance. It means the normal routine of life and your capacity to cope with it. It does not give you meaning, it does not give you significance. It does not give you insight into the reality of things. It does not take you beyond time, beyond death. It is at the most a helpful device for those who have gone so abnormal that they have become incapable of coping with their daily life—they cannot live with people, they cannot work, they have become shattered. Psychotherapy provides them a certain togetherness—not integrity, mind you, but only a certain togetherness. It binds them into a bundle. They remain still fragmentary. Nothing becomes crystallized in them, no soul is born. They don't become blissful, they are only less unhappy, less miserable.

Psychology helps them to accept the misery. It helps them to accept that this is all that life can give to you, so don't ask for more. In a way, it is dangerous to their inner growth, because the inner growth happens only when there is a divine discontent. When you are absolutely unsatisfied with

things as they are, only then do you go in search, only then do you start rising higher, only then do you make efforts to pull yourself out of the mud.

Jung went a little further into the unconscious. He went into the collective unconscious. This is getting more and more into muddy water, and this is not going to help.

Assagioli moved to the other extreme. Seeing the failure of psychoanalysis he invented psychosynthesis. But it is rooted in the same idea. Instead of analysis he emphasizes synthesis.

The psychology of the buddhas is neither analysis nor synthesis; it is transcendence, it is going beyond the mind. It is not work within the mind, it is work that takes you outside the mind. That's exactly the meaning of the English word *ecstasy*—to stand out.

When you are capable of standing out of your own mind, when you are capable of creating a distance between your mind and your being, then you have taken the first step of the psychology of the buddhas. And a miracle happens: When you are standing out of the mind all the problems of the mind disappear, because mind itself disappears; it loses its grip over you.

Psychoanalysis is like pruning leaves of the tree, but new leaves will be coming up. It is not cutting off the roots. And psychosynthesis is sticking the fallen leaves back onto the tree again—gluing them back to the tree. That is not going to give them life either. They will look simply ugly; they will not be alive, they will not be green—they will not be part of the tree but glued, somehow.

The psychology of the buddhas cuts the very roots of the tree which create all kinds of neuroses, psychoses, which create the fragmentary man, the mechanical man, the robotlike man. And the way is simple.…

Psychoanalysis takes years, and still the man remains the same. It is renovating the old structure, patching up here and there, whitewashing the old house. But it is the same house, nothing has radically changed. It has not transformed the consciousness of the man.

The psychology of the buddhas does not work within the mind. It has no interest in analyzing or synthesizing. It simply helps you to get out of the

mind so that you can have a look from the outside. And that very look is a transformation. The moment you can look at your mind as an object you become detached from it, you become disidentified from it; a distance is created, and roots are cut.

Why are roots cut in this way?—because it is you who goes on feeding the mind. If you are identified you feed the mind; if you are not identified you stop feeding it. It drops dead on its own accord.

There is a beautiful story. I love it very much.…

One day Buddha is passing by a forest. It is a hot summer day and he is feeling very thirsty. He says to Ananda, his chief disciple, “Ananda, you go back. Just three, four miles back we passed a small stream of water. You bring a little water—take my begging bowl. I am feeling very thirsty and tired.” He had become old.

Ananda goes back, but by the time he reaches the stream, a few bullock carts have just passed through the stream and they have made the whole stream muddy. Dead leaves which had settled into the bed have risen up; it is no longer possible to drink this water—it is too dirty. He comes back empty-handed, and he says, “You will have to wait a little. I will go ahead. I have heard that just two, three miles ahead there is a big river. I will bring water from there.”

But Buddha insists. He says, “You go back and bring water from the same stream.”

Ananda could not understand the insistence, but if the master says so, the disciple has to follow. Seeing the absurdity of it—that again he will have to walk three, four miles, and he knows that water is not worth drinking—he goes.

When he is going, Buddha says, “And don’t come back if the water is still dirty. If it is dirty, you simply sit on the bank silently. Don’t do anything, don’t get into the stream. Sit on the bank silently and watch. Sooner or later the water will be clear again, and then you fill the bowl and come back.”

Ananda goes there. Buddha is right: The water is almost clear, the leaves have moved, the dust has settled. But it is not absolutely clear yet, so he sits on the bank just watching the river flow by. Slowly slowly, it becomes crystal clear. Then he comes dancing. Then he understands why Buddha was so insistent. There was a certain message in it for him, and he understood the message. He gave the water to Buddha, and he thanked Buddha, touched his feet.

Buddha says, “What are you doing? I should thank you that you have brought water for me.”

Ananda says, “Now I can understand. First I was angry; I didn’t show it, but I was angry because it was absurd to go back. But now I understand the message. This is what I actually needed in this moment. The same is the case with my mind—sitting on the bank of that small stream, I became aware that the same is the case with my mind. If I jump into the stream I will make it dirty again. If I jump into the mind more noise is created, more problems start coming up, surfacing. Sitting by the side I learned the technique.

“Now I will be sitting by the side of my mind, too, watching it with all its dirtiness and problems and old leaves and hurts and wounds, memories, desires. Unconcerned I will sit on the bank and wait for the moment when everything is clear.”

And it happens of its own accord, because the moment you sit on the bank of your mind you are no longer giving energy to it. This is real meditation. Meditation is the art of transcendence.

Freud talks about analysis, Assagioli about synthesis. Buddhas have always talked about meditation, awareness.

What is the uniqueness of this third psychology? Meditation, awareness, watchfulness, witnessing—that is the uniqueness. No psychoanalyst is needed. You can do it on your own; in fact, you *have* to do it on your own. No guidelines are needed, it is such a simple process—simple if you do it; if you don’t do it, it looks very complicated. Even the word “meditation” scares many people. They think it something very difficult, arduous. Yes, if

you don’t do it, it is difficult and arduous. It is like swimming. It is very difficult if you don’t know how to swim, but if you know, you know it is so simple a process. Nothing can be simpler than swimming. It is not an art at all; it is so spontaneous and so natural.

Be more aware of your mind. And in being aware of your mind, you will become aware of the fact that you are not the mind, and that is the beginning of the revolution. You have started flowing higher and higher. You are no longer tethered to the mind. Mind functions like a rock and keeps you. It keeps you within the field of gravitation. The moment you are no longer attached to the mind, you enter the buddhafield. When gravitation loses its power over you, you enter into the buddhafield. Entering the buddhafield means entering into the world of levitation. You start floating upward. Mind goes on dragging you downward.

So it is not a question of analyzing or synthesizing. It is simply a question of becoming aware. That’s why in the East we have not developed any psychotherapy like Freudian or Jungian or Adlerian—and there are so many in the market now. We have not developed a single psychotherapy because we know psychotherapies can’t heal. They may help you to accept your wounds, but they can’t heal. Healing comes when you are no longer attached to the mind. When you are disconnected from the mind, unidentified, absolutely untethered, when the bondage is finished, then healing happens.

Transcendence is true therapy, and it is not only psychotherapy. It is not only a phenomenon limited to your psychology, it is far more than that. It is spiritual. It heals you in your very being.

12

Self-Awareness, Not Self-Consciousness

SELF-CONSCIOUSNESS IS A DISEASE. Self-awareness is health. So what is the difference, because the words seem to mean the same thing? The words may mean the same thing, but when I use them I don't mean the same thing.

In self-consciousness the emphasis is on the *self*. In self-awareness the emphasis is on the *awareness*. You can use the same word, "self-consciousness," for both. If the emphasis is on the "self" it is a disease. If the emphasis is on the "consciousness" it is health. Very subtle, but a very great difference.

Self-consciousness is disease because you are continuously conscious of the self—"How are people feeling about me? How are they judging me? What is their opinion: Whether they like me or not, they accept me or reject me, they love me or not." Always the "me," the "I," the ego remains the center. This is a disease. Ego is the greatest disease there is.

If you change the focus, the emphasis—if from self the focus goes to consciousness, now you are not worried whether people reject you or accept you. What their opinion is, that doesn't matter. Now you want to be aware in every situation. Whether they reject or they accept, whether they love or hate, whether they call you a saint or a sinner, that doesn't matter. What they say, what their opinion is—that is their business and their problem to decide for themselves. You are simply trying to be aware in every situation.

Somebody comes, bows down to you, he believes you are a saint: You don't bother about what he says, what he believes. You simply remain alert,

you remain aware so that he cannot drag you into unawareness, that's all. Somebody comes and insults you and throws an old shoe at you: You don't bother about what he is doing. You simply try to be alert, so that you remain untouched—he cannot drag you anywhere.

In appreciation or condemnation, in failure or success, you remain the same. Through your awareness you attain to a tranquility, which cannot be disturbed in either way. You become free of people's opinions.

That's the difference between a religious person and a political person. A political person is self-conscious—emphasis on self, always worried about the opinion of the people. He depends on people's opinions, their votes. Finally, they are the masters and deciders. A religious man is a master of his own self; nobody can decide for him. He does not depend on your votes or on your opinions. If you come to him, okay. If you don't come to him, that, too, is okay. It creates no problem. He is himself.

Now, I would like to say a very paradoxical thing to you—it appears paradoxical, and is a simple truth: People who are self-conscious—emphasis on the self—have no self. That's why they are so self-conscious, afraid—anybody can take their self away. They don't have their self. They are not masters. Their self is borrowed, borrowed from you. Somebody smiles, their self is given support. Somebody insults, a prop has been taken away; their structure shakes. Somebody is angry, they are afraid. If everybody gets angry, where will they be, who will they be? Their identity is broken. If everybody smiles and says, "You are great," they are great.

People who are self-conscious, the political people … and when I say political persons I don't mean only those who are really in politics. All those who in any way are dependent on others are political. They don't have any self; inside is empty. They are always afraid of their emptiness. Anybody can throw them to their emptiness—anybody! Even a barking dog can throw them to their emptiness.

A man who is religious, self-conscious—emphasis on consciousness—has a self, an authentic self. You cannot take that self away from him. You cannot give it to him and you cannot take it from him. He has attained to it.

If the whole world goes against him, his self will be with him. If the whole world follows him, his self will not be in any way added to, increased—no. He has really some authentic reality—a center exists in him.

The political man has no center. He tries to create a false center. He borrows something from you, something from somebody else, something from somebody else.… That's how he manages. A false identity, a composition from many people's opinions, that is his identity. If people forget about him he will be lost, he will be nowhere; in fact, he will be nobody.

Do you see? A person is a president, suddenly he becomes somebody. Then he is no longer a president—then he is nobody. Then all the newspapers forget about him. They will remember only when he will die, that, too, in a small corner. They will remember him as an ex-president, not as a person—as an ex–post holder. What happened? Simply a man disappears. When you are on the post, you are on all the front pages of the newspapers. You are not important—the post is important.

Hence, all those who are poor deep inside are always in search of a position, in search of people's votes, opinions. That is the way they attain to a soul—a false soul, of course.

Psychologists have reached to a very deep core of the problem. They say people who try to become superior are suffering from an inferiority complex, and people who are really superior—they don't bother a bit. They are so superior that they are not even aware that they are superior. Only an inferior person can be aware that he is superior—and he is very touchy about it. If you give him even a hint that "you are not so great as you think," he will be angry. Only a superior man can stand at the back as the last man. All inferiors are rushing toward the front, because if they stand at the back they are nobodies. They have to stand in the front. They have to be in the capital. They have to have much money. They have to move in a big car. They have to be this and that. People who are inferior always try to prove their superiority by their possessions.

Let me summarize it: People who don’t have a being try to gain a being through having things—posts, names, fame.

Even sometimes it happens: One man in America killed seven persons. All those seven persons were unknown to him. He was asked in the court, “Why?” He said, “I could not become famous, so I thought at least I can become notorious. I must *be* somebody. I am happy that my photo is on the front pages as a murderer. Now you can do whatsoever you want to do. I have a feeling, now, that I am somebody. The court is worried, the government is worried, and the people are worried, and the newspapers talking about me—I can visualize in every hotel, restaurant, everywhere people will be talking about me. At least for one day I have become famous, known.”

All politicians are murderers. You can’t see because you are also a politician deep inside. All politicians are murderers, because they are not worried about you. They are worried about their feeling: They should be *somebody*. If murder can give them that feeling, then okay. If violence can give them that feeling, then it is okay.

I was reading a book about Lenin. Somebody invited him to listen to Beethoven’s symphonies. He said no, and he said no very emphatically. In fact he became almost aggressive in saying no. The man who had invited him couldn’t believe it—why was he so angry? He said, “But why? Beethoven’s symphonies are among the greatest creations in the world.” Lenin said, “Maybe, but all good music is against revolution because it gives you such deep contentment, it pacifies you. I am against all music.”

If great music spreads in the world, revolutions will disappear. The logic is relevant! Lenin is saying something true about all politicians. They will not like great music in the world, they will not like great poetry in the world, they will not like great meditators in the world, they will not like people in ecstasy, euphoria, no—because then what will happen to revolutions? What will happen to wars? What will happen to all sorts of foolishnesses that go on in the world?

People need to remain always in fever; only then they help politicians. If people are satisfied, content, happy, who bothers about capitals? People will forget all about them. They will dance and they will listen to music and they will meditate. Why should they bother about President Ford and this and that? There is nothing to it. But people, when they are not satisfied, not relaxed … people who don't have their selfs go on supporting other selfs, because that is the only way they can get others' support for their own selfs.

Remember this: Self-consciousness—emphasis on self—is a deep disease, disease in the depth. One should get rid of it. Self-consciousness—emphasis on consciousness—is one of the most holy things in the world, because it belongs to healthy people, those who have attained to their center. They are conscious, aware. They are not empty; they are fulfilled.

13

Osho Active Meditations for Modern Man[1]

DYNAMIC METHODS OF MEDITATION WHICH have catharsis as their foundation allow all chaos within you to be thrown out. That's the beauty of these techniques. You cannot sit silently, but you can do the dynamic or the chaotic meditations very easily. Once the chaos is thrown out, a silence starts happening to you. Then you can sit silently. If rightly done, continually done, then the cathartic techniques of meditation will simply disperse all your inner chaos. You will not need to pass through a stage of madness in your journey, as many people in the past have had to do. That's the beauty of these techniques. The madness is being thrown out already. It is built in to the technique.

But if you sit silently as so many of the old traditions will suggest … For example Patanjali, the founder of yoga, has no cathartic methods; it seems they were not needed in his time. People were naturally very silent, peaceful, primitive. The mind was yet not functioning too much. People slept well, lived like animals. They were not so much thinking, logical, rational … more centered in the heart, as even now primitive people are. Life was such that it allowed many catharses automatically.

For example, a woodcutter: He need not have any catharsis because just by cutting the wood, all his murderous instincts are thrown out. Cutting wood is like murdering a tree. A stonecutter need not do cathartic meditation. The whole day he is doing it. But for the modern man things

have changed. Now you live in such comfort that there is no possibility of any catharsis in your life, except you can drive in a mad way.

That's why in the West more people die every year through car accidents than by anything else. That is the greatest disease. Neither cancer nor heart disease … no other disease takes such a toll of lives as driving a car. In World War II, in one year millions of people died. More people die every year around the Earth just because of mad car drivers.

You may have observed if you are a driver, that whenever you are angry you go fast. You go on pushing the accelerator, you simply forget about the brake. When you are very hateful, irritated, the car becomes a medium of expression. Otherwise you live in such comfort, less and less doing anything with the body, living more and more in the mind.

Those who know about the deeper centers of brain say that people who work with their hands have less anxiety, less tension, they sleep better. Because your hands are connected with the deepest part of the mind, the deepest center of the brain … your right hand with the left brain, your left hand with the right brain. When you work with the hands, the energy is flowing from the head into the hands and being released. People who are working with their hands don't need catharsis. But people who work with their heads need much catharsis because they accumulate much energy and there is no way, no opening for it to go out through the body. It goes on and on inside the mind; the mind goes mad.

But in our culture and society—in the office, in the factory, in the market—people who work with heads are known as heads: head clerk, or head superintendent, and people who work with hands are known as hands, condemnatory. The very word "hands" has become condemnatory.

In the old days, the world was totally different. People were hands. There was no need for catharsis, specifically. Life was itself a catharsis. Then they could sit silently very easily. But you cannot sit. Hence, I have been inventing cathartic methods. Only after them can you sit silently, not before.

Second thing: I have always been insisting on celebration as part of your meditations. In this world of consciousness, nothing is so helpful as celebration. Celebration is like watering a plant. Worry is just the opposite of celebration; it is just like cutting the roots. Feel happy! Dance with your silence. This moment it is there—enough. Why ask for more? Tomorrow will take care of itself. This moment is too much; why not live it, celebrate it, share it, enjoy it? Let it become a song, a dance, a poetry; let it be creative. Let your silence be creative; do something with it.

Millions of things are possible because nothing is more creative than silence. No need to become a very great painter, world famous, a Picasso. No need to become a Henry Moore. No need to become a great poet. Those ambitions of being great are of the mind, not of the silence. In your own way, howsoever small, paint. In your own way, howsoever small, make a haiku. In your own way, howsoever small, sing a song, dance a little, celebrate, and you will find the next moment brings more silence. Once you know that the more you celebrate, the more is given to you, the more you share—the more you become capable of receiving it. Each moment it goes on growing, growing. And the next moment is always born out of this moment, so why worry about it? If this moment is silent, how can the next moment be chaos? From where will it come? It is going to be born out of this moment. If I am happy this moment, how in the next moment can I be unhappy?

If you want the next moment to be unhappy, you will have to become unhappy in this moment, because out of unhappiness, unhappiness is born; out of happiness, happiness is born. Whatsoever you want to reap in the next moment, you will have to sow right now. Once the worry is allowed and you start thinking that chaos will come, it will come; you have already brought it. Now you will have to reap the crop; it has already come. No need to wait for the next moment; it is already there.

Remember this, and this is really something strange: When you are sad you never think that it may be imaginary. Never have I come across a man who is sad and who says to me that maybe it is just imaginary. Sadness is

perfectly real. But happiness?—immediately something goes wrong and you start thinking, “Maybe it is imaginary.” Whenever you are tense, you never think it is imaginary. If you can think that your tension and anguish is imaginary, it will disappear. And if you think your silence and happiness is imaginary, it will disappear.

Whatsoever is taken as real, becomes real. Whatsoever is taken as unreal, becomes unreal. You are the creator of your whole world around you; remember this. So rare it is to achieve a moment of happiness, bliss—don’t waste it in thinking. But if you don’t do anything, the possibility of worry is there. If you don’t do anything … if you don’t dance, if you don’t sing, if you don’t share, the possibility is there. The very energy that could have been creative will create the worry. It will start creating new tensions inside.

Energy has to be creative. If you don’t use it for happiness, the same energy will be used for unhappiness. And for unhappiness you have such deep-rooted habits, the energy flow is very loose. For happiness it is an uphill task.

So you will have to be constantly aware, and whenever there is a beautiful moment, let it grip you, possess you, and enjoy it in such a totality … how can the next moment be different? From where will it be different? From where will it come?

Your time is created within you. Your time is not my time. There exist as many times parallel as there are minds. There is not one time. If there is one time, then there will be difficulty. Then amidst the whole miserable humankind, nobody can become a buddha because we belong to the same time. No, it is not the same. My time comes from me—it is my creativity. If this moment is beautiful, the next moment is born more beautiful—this is my time. If this moment is sad for you, then a sadder moment is born out of you—that is your time. Parallel millions of lines of time exist. And there are few people who exist without time—those who have attained to no-mind. They have no time because they don’t think about the past; it is gone, so only fools think about it. When something is gone, it is gone.

There is a Buddhist mantra: *gate, gate, paragate—swaha*, "Gone, gone, absolutely gone; let it go to the fire." The past is gone, the future has not come yet. Why worry about it? When it comes, we will see. You will be there to encounter it, so why worry about it? The gone is gone, the not-come has not come yet. Only this moment is left, pure, intense with energy. Live it! If it is silence, be grateful. If it is blissful, thank God, trust it. If you can trust, it will grow. If you distrust, you have already poisoned it.

14

Responses to Questions from Meditators

Is it possible to meditate without any technique?

The question you have asked is certainly of great importance because meditation, as such, needs no technique at all. But techniques are needed to remove the obstacles in the way of meditation. So it has to be understood very clearly: Meditation itself needs no techniques, it is a simple understanding, an alertness, an awareness. Neither alertness is a technique, nor awareness is a technique.

But on the way to being alert, there are so many obstacles. For centuries man has been gathering those obstacles—they need to be removed. Meditation itself cannot remove them, certain techniques are needed to remove them. So the work of the techniques is just to prepare the ground, is just to prepare the way, the passage. The techniques in themselves are not meditation. If you stop at the technique, you have missed the point.

J. Krishnamurti was insisting his whole life that there is no technique for meditation. And the end result was not that millions of people attained to meditation; the end result was that millions of people became convinced that no technique is needed for meditation. But they forgot all about what they were going to do with the obstructions, the hindrances. So they remained intellectually convinced that no technique is needed. I have met many followers of J. Krishnamurti, very intimate ones, and I have asked them, “No technique is needed—I agree absolutely. But has meditation

happened to you or to anyone else who has been listening to J. Krishnamurti?”

Although what he is saying is essentially true, he is talking about only the positive side of the experience. There is a negative side also. And for that negative side all kinds of techniques are needed—are absolutely needed—because unless the ground is well prepared, and all the weeds and wild roots are taken away from the ground, you cannot grow roses and other beautiful flowers. Roses are in no way concerned with those roots, with the wild plants that you have removed. But the removal of those weeds was absolutely necessary for the ground to be in a right situation where roses can blossom.

You are asking, “Is it possible to meditate without any technique?” It is not only possible, it is the only possibility. No technique is needed at all—as far as meditation is concerned. But what are you going to do with your mind? Your mind will create a thousand and one difficulties. Those techniques are needed to remove the mind from the way, to create a space in which the mind becomes quiet, silent, almost absent. Then meditation happens on its own accord. It is not a question of technique. You don’t have to do anything.

Meditation is something natural, something that is already hidden inside you and is trying to find its way to reach to the open sky, to the sun, to the air. But mind is surrounding it from all sides; all doors are closed, all windows are closed. The techniques are needed to open the windows, to open the doors. And immediately the whole sky is available to you, with all its stars, with all its beauty, with all its sunsets, with all its sunrises.

Just a small window was preventing you … just a small piece of straw can go into your eye and it will prevent you from seeing the vast sky because you cannot open your eyes. It is absolutely illogical that just a small piece of straw or sand can prevent you from seeing the great stars, the infinite sky. But in fact they can—they do.

Techniques are needed to remove those straws, those pieces of sand, from your eyes. And meditation is your nature, is your very potential. It is

another name of alertness.

The young father, taking his baby for a walk in the pram in the park, seemed quite unperturbed by the wails emerging from the pram. "Easy now, Albert," he said quietly. "Keep calm, there's a good fellow."

Another howl rang out. "Now, now, Albert," murmured the father, "keep your temper."

A young mother, passing by, remarked, "I must congratulate you. You certainly know how to speak to babies." Then, patting the baby on the head, she cooed, "What is bothering you, Albert?"

"No, no," cried the father. "His name is Johnnie; I am Albert."

He was simply trying to keep himself alert: "Albert, don't lose your temper." He does not want to forget, otherwise he would like to throw this baby into the lake!

Meditation is simply awareness without any effort, an effortless alertness; it does not need any technique. But your mind is so full of thoughts, so full of dreams, so much of the past, so much of the future—it is not here and now, and awareness has to be here and now. The techniques are needed to help you to cut your roots from the past, to cut your dreams from the future, and to keep you in this moment as if only this moment exists. Then there is no need of any technique.

Hymie Goldberg was visiting his friend, Mr. Cohen, who was dying. "Do us a favor," said Hymie Goldberg, "when you go to heaven could you find a way of letting me know whether they play baseball up there?" Mr. Cohen said he would certainly try to contact his old friend if at all possible.

Only a few days after Mr. Cohen died, Hymie Goldberg had a phone call. "Hello, Hymie," said Mr. Cohen. "It is your old friend

here."

"Cohen? Is it really you?" asked Hymie.

"Sure," answered his friend. "I have some good news and some bad news. First, there sure is baseball in heaven. And the bad news is that you are pitching next Sunday."

Life is a complicated affair. There is good news, and there is bad news. The good news is that there is no need of any technique. But the bad news is, without any technique you are not going to get it!

You have been using the key word "deprogramming" to describe your work. The techniques that you have suggested during these years include chaotic and dynamic meditations as well as techniques of the modern therapeutic school.
Why did you have to create new meditation techniques like Kundalini Meditation or Dynamic Meditation, even though there is a tradition already including hundreds of techniques from Yoga, Sufism, Buddhism etc.? Also, you are using therapies such as gestalt, primal, encounter, in your commune. Is it really necessary? Some people say that your secret intentions are to brainwash people's minds.

The ancient methods of meditation were all developed in the East. They never considered the Western man, the Western man was excluded. I am creating techniques which are not only for the Eastern man, but are simply for every man—Eastern or Western.

There is a difference between the Eastern tradition and the Western tradition—and it is the tradition that creates the mind. For example, the Eastern mind is very patient—thousands of years of teaching to remain patient, whatever the conditions may be.

The Western mind is very impatient. The same methods of technique cannot be applicable to both.

The Eastern mind has been conditioned to keep a certain equilibrium in success or in failure, in richness or in poverty, in sickness or in health, in life or in death. The Western mind has no idea of such equilibrium; it gets too disturbed. With success it gets disturbed; it starts feeling at the top of the world, starts feeling a certain superiority complex. In failure it goes to the other extreme; it falls into the seventh hell. It is miserable, in deep anguish, and it feels a tremendous inferiority complex. It is torn apart.

Life consists of both. There are moments which are beautiful, and there are moments which are ugly. There are moments when you are in love, there are moments when you are in anger, in hatred. The Western mind simply goes with the situation. It is always in a turmoil. The Eastern mind has learned … it is a conditioning, it is not a revolution; it is only a training, a discipline, it is a practice. Underneath it is the same, but a thick conditioning makes it keep a certain balance.

The Eastern mind is very slow because there is no point in being speedy; life takes its own course and everything is determined by fate. So what you get, you don’t get by your speed, your hurry. What you get, you get because it is already destined. There is no question of being in a hurry. Whenever something is going to happen, it is going to happen—neither one second before nor one second after it.

This has created a very slow flow in the East. It seems almost as if the river is not flowing; it is so slow that you cannot detect the flow. Moreover, the Eastern conditioning is that you have already lived millions of lives, and there are millions ahead to be lived, so the life span is not only about seventy to eighty years; the life span is vast and enormous. There is no hurry; there is so much time available: why should you be in a hurry? If it does not happen in this life, it may happen in some other life.

The Western mind is very speedy, fast, because the conditioning is for only one life—also seventy to eighty years—and so much to do. One third

of your life goes into sleep, one third of your life goes into education, training—what is left?

Much of it goes into earning your livelihood. If you count everything, you will be surprised: Out of seventy years you cannot even have seven years left for something that you want to do. Naturally there is hurry, a mad rush, so mad that one forgets where one is going. All that you remember is whether you are going with speed or not. The means becomes the end.

In the same way, in different directions … the Eastern mind has cultivated itself differently than the Western mind. The methods of meditation developed in the East have never taken account of the Western man; they were not developed for the Western man. The Western man was not yet available. The time that *Vigyan Bhairava Tantra* was written—in which 112 techniques have come to perfection—is near about 5 to 10,000 years ago.

At that time there was no Western man, no Western society, no Western culture. The West was still barbarous, primitive, not worth taking into account. The East was the whole world, at the pinnacle of its growth, richness, civilization.

My methods of meditation have been developed out of an absolute necessity. I want the distinction between the West and the East to be dissolved.

After Shiva's *Vigyan Bhairava Tantra*, in these five or ten thousand years, nobody has developed a single method. But I have been watching the differences between East and West: The same method cannot be applied immediately to both. First, the Eastern and the Western mind have to be brought into a similar state. Those techniques of Dynamic Meditation, Kundalini Meditation, and others, are all cathartic; their basis is catharsis.

You have to throw out all the junk that your mind is full of. Unless you are unloaded you cannot sit silently. It is just as if you tell a child to sit silently in the corner of the room. It is very difficult, he is so full of energy. You are repressing a volcano! The best way is, first tell him, "Go run outside around the house ten times; then come and sit down in the corner."

Then it is possible, you have made it possible. He himself wants to sit down now, to relax. He is tired, he is exhausted; now, sitting there, he is not repressing his energy, he has expressed his energy by running around the house ten times. Now he is more at ease. The cathartic methods are simply to throw all your impatience, your speediness, your hurry, your repressions.

One more factor has to be remembered, that these are absolutely necessary for the Western man before he can do something like *vipassana*—just sitting silently, doing nothing and the grass grows by itself. But you have to be sitting silently, doing nothing—that is a basic condition for the grass to grow by itself. If you cannot sit silently doing nothing, you are going to disturb the grass.

I have always loved gardens, and wherever I have lived I have created beautiful gardens, lawns. I used to talk to people sitting on my lawn, and I became aware that they were all pulling out the grass … just hectic energy. If they had nothing to do they would simply pull the grass. I had to tell them, "If you go on doing this, then you will have to sit inside the room. I cannot allow you to destroy my lawn."

They would stop themselves for a while, and as they started listening to me, again unconsciously, their hands would start pulling at the grass. So sitting silently doing nothing is not really just sitting silently and doing nothing. It is doing a big favor to the grass. Unless you are not doing anything, the grass cannot grow; you will stop it, you will pull it out, you will disturb it.

So these methods are absolutely necessary for the Western mind. But a new factor has also entered: They have become necessary for the Eastern mind, too. The mind for which Shiva wrote those one hundred and twelve methods of meditation no longer exists—even in the East now. The Western influence has been tremendous. Things have changed.

In Shiva's time there was no Western civilization. The East was at its peak of glory; it was called "a golden bird." It had all the luxuries and comforts: It was really affluent. Now the situation is reversed: The East has been in slavery for two thousand years, exploited by almost everyone in the

world, invaded by a dozen countries, continuously looted, raped, burned. It is now a beggar.

And three hundred years of British rule in India have destroyed India's own educational system—which was a totally different thing. They forced the Eastern mind to be educated according to Western standards. They have almost turned the Eastern intelligentsia into a second-grade Western intelligentsia. They have given their disease of speediness, of hurry, of impatience, of continuous anguish, anxiety, to the East.

If you see the temples of Khajuraho or the temples of Konarak, you can see the East in its true colors. Just in Khajuraho there were one hundred temples; only thirty have survived, seventy have been destroyed by Mohammedans. Thousands of temples of tremendous beauty and sculpture have been destroyed by Mohammedans. These thirty survived; it was just coincidence, because they were part of a forest. Perhaps the invaders forgot about them.

But the British influence on the Indian mind was so great, that even a man like Mahatma Gandhi wanted these thirty temples to be covered with mud so nobody could see them. Just to think of the people who had created those hundred temples … each temple must have taken centuries to build. They are so delicate in structure, so proportionate and so beautiful, that there exists nothing parallel to them on Earth.

And you can imagine that temples don't exist alone; if there were a hundred temples, there must have been a city of thousands of people; otherwise a hundred temples are meaningless. Where are those people? With the temples those people have been massacred. It is those temples I take as an example, because their sculpture will look pornographic to the Western mind; to Mahatma Gandhi it also looked pornographic.

India owes so much to Rabindranath Tagore. He was the man who prevented Mahatma Gandhi and other politicians who were ready to cover the temples, to hide them from people's eyes. Rabindranath Tagore said, "This is absolutely stupid. They are not pornographic, they are utterly beautiful."

There is a very delicate line between pornography and beauty. A naked woman is not necessarily pornographic; a naked man is not necessarily pornographic. A beautiful man, a beautiful woman, naked, can be examples of beauty, of health, of proportion. They are the most glorious products of nature. If a deer can be naked and beautiful—and nobody thinks the deer is pornographic—then why should it be that a naked man or woman cannot be just seen as beautiful?

There were ladies in the times of Victoria in England, who covered the legs of the chairs with cloth because legs should not be left naked—chairs' legs! But because they are called legs, it was thought uncivilized, uncultured, to leave them naked. There was a movement in Victoria's time that the people who take their dogs for a walk should cover them with cloth. They should not be naked … as if nakedness itself is pornographic. It is the pornographic mind.

I have been to Khajuraho hundreds of times, and I have not seen a single sculpture as pornographic. A naked picture or a naked statue becomes pornography if it provokes your sexuality. That's the only criterion: if it provokes your sexuality, if it is an incentive to your sexual instinct. But that is not the case with Khajuraho. In fact the temples were made for just the opposite purpose.

They were made to meditate on man and woman making love. The stones have come alive; the people who have made them must have been the greatest artists the world has known. They were made to meditate upon, they were objects for meditation. It is a temple, and meditators were sitting around just looking at the sculptures, and watching within themselves whether there was any sexual desire arising. This was the criterion: When they found there was no sexual desire arising, it was a certificate for them to enter the temples.

All these sculptures are outside the temple, on the walls outside; inside there are no nude statues. But this was necessary for people to meditate, and when they were clear that there was no desire—that, on the contrary, those statues had made their ordinary desire for sex subside—then they were

capable of entering into the temple; otherwise they should not enter. That would be a profanity—having such a desire inside and entering the temple. It would be making the temple dirty—you would be insulting the temple.

The people who created these temples created a tremendous, voluminous literature also. The East never used to be repressive of sexuality. Before Buddha and Mahavira the East was never repressive of sexuality. It was with Buddha and Mahavira that for the first time celibacy became spiritual. Otherwise, before Buddha and Mahavira, all the seers of the Upanishads, of the Vedas, were married people; they were not celibate, they had children. They were not people who had renounced the world; they had all the luxuries and all the comforts. They lived in the forests, but they had everything presented to them by their students, by the kings, by their lovers. And their *ashramas*, their schools, their academies in the forest were very affluent.

With Buddha and Mahavira the East began a sick tradition of celibacy, of repression. When Christianity came into India, there came a very strong trend of repressiveness. These three hundred years of Christianity have made the Eastern mind almost as repressive as the Western mind.

So now my methods are applicable to both. I call them preliminary methods. They are to destroy everything that can prevent you from going into a silent meditation. Once Dynamic Meditation or Kundalini Meditation succeeds, you are clean. You have erased repressiveness. You have erased the speediness, the hurry, the impatience. Now it is possible for you to enter the temple.

It is for this reason that I have spoken about the acceptance of sex, because without the acceptance of sex, you cannot get rid of repression. And I want you to be completely clean, natural. I want you to be in a state where those one hundred and twelve methods can be applicable to you.

This is my reason for devising these methods—these are simply cleansing methods.

I have also included the Western therapeutic methods because the Western mind, and under its influence, the Eastern mind, both have become

sick. It is a rare phenomenon today to find a healthy mind. Everybody is feeling a certain kind of nausea, a mental nausea, a certain emptiness, which is like a wound hurting. Everybody is having his life turned into a nightmare. Everybody is worried, too much afraid of death; not only afraid of death but also afraid of life.

People are living halfheartedly, people are living in a lukewarm way: not intensely like Zorba the Greek, not with a healthy flavor, but with a sick mind. One has to live, so they are living. One has to love, so they are loving. One has to do this, to be like this, so they are following; otherwise there is no incentive coming from their own being.

They are not overflowing with energy. They are not risking anything to live totally. They are not adventurous—and without being adventurous, one is not healthy. Adventure is the criterion, inquiry into the unknown is the criterion. People are not young, from childhood they simply become old. Youth never happens.

The Western therapeutic methods cannot help you to grow spiritually, but they can prepare the ground. They cannot sow the seeds of flowers but they can prepare the ground—which is a necessity. This was one reason why I included therapies.

There is also another reason: I want a meeting of East and West.

The East has developed meditative methods; the West has not developed meditative methods, the West has developed psychotherapies. If we want the Western mind to be interested in meditation methods, if you want the Eastern mind to come closer to the Western, then there has to be something of give and take. It should not be just Eastern—something from the Western evolution should be included, and I find those therapies are immensely helpful. They can’t go far, but as far as they go, it is good. Where they stop, meditations can take over.

But the Western mind should feel that something of its own development has been included in the meeting, in the merger; it should not be one-sided. And they are significant; they cannot harm, they can only help.

I have used them for the last twenty years with tremendous success. They have helped people to cleanse their beings, prepared them to be ready to enter into the temple of meditation. My effort is to dissolve the separation between East and West. The Earth should be one, not only politically but spiritually, too.

You say that people think that this is a clever way of brainwashing. It is something more: It is mindwashing, not brainwashing. Brainwashing is very superficial. The brain is the mechanism that the mind uses. You can wash the brain very easily—just any mechanism can be washed and cleaned and lubricated. But if the mind which is behind the brain is polluted, is dirty, is full of repressed desires, is full of ugliness, soon the brain will be full of all those ugly things.

I don't see that there is anything wrong in it—washing is always good. I believe in dry cleaning, I don't use old methods of washing.

Do real problems exist? Are all problems just mind games? Does awareness make problems disappear? Or is there a possibility that awareness brings repression? I find that whenever I feel a little more centered and aware than usual I don't feel any problems, but when I am no more centered all the old problems are back and they look even bigger. Is this repression?

All problems are out of unawareness. Unawareness creates problems, is the *only* problem really. So when you become alert, aware, problems disappear —they are not repressed! And if you repress them you will never become aware, remember it; because a person who represses his problems will be afraid of becoming aware. The moment one who has repressed problems becomes aware, those problems will come up. Awareness will bring them to light.

It is as if you are hiding rubbish in your house: You will be afraid to bring light in, because then you will have to see all that you have been

hiding there. You cannot bring light in.

I lived in a village once, for a few days. There was a river, so dirty—just such a small river that you cannot even call it a river. And there was no other way, no other water supply. A guest came to stay with me. Now, I was a little puzzled: how to take him to that dirty river? So I took him early, four o'clock in the morning, and we enjoyed and we talked about the beauty because the moon was there and the river was really looking beautiful. He enjoyed, and he said, "I have never seen such a beautiful spot."

I said, "That's perfectly okay, but never come in the day."

He said, "Why?"

I said, "Just don't come."

Naturally, in the morning, he went back. And he came from there saying, "Such a dirty place!"

But it was looking so beautiful.…

If you repress, you will be afraid of becoming aware. That's why millions of people are afraid of becoming aware. Awareness will bring light into you, and then you will see all the scorpions and the snakes and the wolves … and that is frightening. One keeps oneself in darkness. At least one can go on pretending that there is no problem.

Awareness will release all that is repressed. Awareness *never* represses—on the contrary, it releases repressions.

But your experience is true. If you become aware, problems disappear. Naturally, the question arises: Is not awareness repressing those problems?—because how can they suddenly disappear? When awareness is lost, centering is gone, and you are no longer so conscious, again the problems pop up—and they are bigger than ever! So the natural conclusion is: Awareness repressed them. It is not so.

When you are unconscious, you create problems. Unconsciousness has its own language—that is the language of problems. It is like when you are groping in darkness. One thing falls, you stumble upon another thing. These are problems because of the darkness. If light comes, you will not stumble upon the table, and nothing will fall. You can move easily now. You will be

able to see. But when it is dark, try to move in your own house and many accidents will happen. You may not be able to find the door in the night. You may not be able to find where things are.

In darkness, the way you live creates problems. Darkness or unconsciousness only understands the language of problems; it has no solutions. Even if a solution is given to you, in your unconsciousness you will make a problem out of it. That's what goes on happening: If I say something to you, you understand something totally different. You understand from your standpoint.

That's why Buddhas are always misunderstood. That's natural, it can't be avoided. It is very difficult to understand a Buddha. It is very easy and natural to misunderstand him. To understand him will require great awareness on your part—because he lives in the world where there are no problems, where there are all solutions and solutions and no problems, all answers and no questions! And you live in a world where there are only questions and questions and no answers. You live so far away … as if you are living on different planets.

He goes on shouting from there, but whatsoever reaches to you is totally different. And you can always find rationalizations for whatsoever you understand. You can become very argumentative, defensive, too. Mind is very cunning and clever. It can argue in clever ways. It can even find rationalizations and proofs; it can give you the feeling that you have understood rightly.

But the question is of immense importance. It is of importance for everybody who is here. Because this is a place where you have to become more and more aware. Awareness has to become the climate.

"Do real problems exist?" They exist only when you are unconscious—then they are real. If unconsciousness is there, they are real. Just as dreams exist when you are asleep—are they real? Yes, when you are asleep they are absolutely real. But when you are awake you know they were unreal. They were part of sleeping consciousness. Exactly like that—problems exist if

you are not centered, not alert. If you become centered, alert, watchful, a witness, problems simply dissipate, evaporate.

“Are all problems just mind games?” Yes. They are all mind games. And “mind” is nothing but another name for unconsciousness.

“Does awareness make problems disappear or is there a possibility that awareness brings repression?” It depends on you. There is a little danger of it. If you *force* awareness upon yourself, it will be repressive. If you allow awareness to take possession of you, it will be nonrepressive. If you practice awareness, stubbornly, if it is a kind of willpower, then you will repress. Will always represses. Will is the source of repression. Wherever willpower is, there will be repression.

So your consciousness has not to be out of willpower. It has to be out of understanding. It has to be relaxed. It has to be a kind of let-go. Not enforced. That is one of the most essential things to understand. If you try to become aware, you will repress.

For example, anger has arisen, and you try to become aware of the anger —stubbornly, forcibly, violently, aggressively, actively, with willpower. With that effort, anger will recede. It will fall into the reservoir of your unconscious. It will move into the basement of your being, and will wait there. When your effort is gone … and effort cannot be continuous, because effort tires you. You can make effort, will for a moment, for a few moments, for a few hours, or for a few days, but sooner or later you will need a holiday. You will be tired of the whole effort. And the moment you are on a holiday, the anger will come back—and with greater force, because while it was repressed it became pressurized. Whenever any energy is pressurized, it gains energy, it becomes more condensed. So whenever the lid is off your effort and will and the weight is removed, it will explode into violent rage.

That’s what happens to people who cultivate things. They can repress their anger but they will be creating only rage. Anger is momentary, rage is chronic. Anger is nothing to be worried about—it comes and goes. It is just a breeze. But rage is dangerous. It becomes part of you. It becomes your foundation. It is always, there. Don’t you know people who are always

angry? They may not show their anger at all, but they are always angry. Whatsoever they do, they do in anger. The anger is constantly flowing underneath them like an undercurrent. It has gone underground but it affects their love, it affects their friendship, it affects their very vibe. They become repulsive, they become ugly. And they may not be angry at all, never showing anger.

Ordinarily what happens is that people who become angry for small reasons are good people, they are never in rage. You can trust them: they cannot murder or commit suicide. They will never gather that much poison. Small poison is created, thrown away. They are always fresh, healthy. Situations create anger but they don't collect it, they don't accumulate it—they are not hoarders.

The so-called good people, respectable people, saints, etcetera, they are the really dangerous people—they go on accumulating. One day it is going to explode. And if it is not going to explode, it has to become their very lifestyle. It will be chronic.

Never bring awareness through willpower. Anything brought by willpower is going to be wrong—let that be the criterion. Then how to bring awareness? Understand. When anger comes, try to understand why it has come; try to understand without any condemnation, without any justification either, without any evaluation. Just watch it. Neutral you should be.

Just as you watch a cloud moving in the sky: In the inner sky an anger cloud moves—watch it. See what it is. Look deep into it. Try to understand it, and you will find there is a chain: The anger cloud disappears, but because you looked deeply into it, something else has been found—maybe ego was hurt, that's why you become angry. Now watch this ego cloud, which is more subtle. Go on watching it. Get deep into it.

Nobody has ever been able to find anything in the ego. So if you go deep into it, you will not find it; and when you have not found it, it is no more. Then suddenly there is a great light—out of understanding, out of penetration, out of witnessing, with no effort, with no will, with no

conclusion that it should be like this or should be like that. A neutral witnessing, and awareness arises. This awareness has beauty and benediction. This awareness will heal you. And if this awareness comes, you will never be tired from it, because it has not been forced in the first place. So there is no need for any holiday!

Just think: The Christian, the Jewish God, after six days was tired and had to rest on the seventh day. In the East we don't have any conception for God's rest. Why? It looks a little hard on him; the Eastern God goes on working, goes on working—no holiday. Why is there no holiday in the East for God? In fact, the holiday that happens here in the East, in the offices, in the schools and colleges, has been brought from the West. Otherwise, there was no question of holiday at all, because life was seen from a totally different vision. It is play, not work.

The Jewish God *must* have got tired. Six days work, such a long work, and such a failure! Must have got tired. Finally, in the end, he created man, and since then he has not created anything. It indicates what has happened to him: He became so fed up with his own creation that after man he stopped it. He said, "Enough is enough!"

But the Eastern God is a continuum of creativity. It is play—*leela*. Then it is possible. Let your awareness be a play. Effortless, relaxed, and then it can become a continuum, it will be there; it will not be lost.

My feeling is that the questioner must be making this effort too much. That's why she says: "I find that whenever I feel a little more centered and aware than usual, I don't feel any problems, but when I am no longer centered, all the old problems are back and they look even bigger. Is this repression?"

There must be a little bit of it, otherwise those problems will never come back. Once you have looked into any problem deeply, in a relaxed way, it is finished forever. Because *all* anger is the same. If you have looked into one anger situation deeply, you have understood it forever. It is finished, you are freed from it. And all that energy that was getting involved in anger will be yours; all that energy that was getting involved in greed is yours. Suddenly

one finds oneself a great reservoir of energy. Then one can dance, overflow with joy. Then life is no longer an endurance but becomes enjoyment. Then life is a celebration.

Western psychologists say that meditation is a subjective phenomenon and therefore not much psychological research is possible. Do you agree?

I do not agree, because *no* research is possible. You are saying, "Not much psychological research is possible"—that's why I do not agree.

Man's interiority, his subjectivity, cannot be trespassed upon. There is no way to make it an object of study. Research is absolutely impossible—even search has not been done, and you are thinking of research!

Man can experience his subjectivity on his own, but he cannot invite a researcher to go into him and to find out who he is. This is, by nature, impossible. And it is very fortunate that it is impossible—that your subjectivity, at least, is always private, always your freedom. No trespass is possible.

Yes, one can study one's own interior, and one can make an effort to explain in words what he has found within himself. Perhaps that may give you some idea of your own subjectivity—not exactly the same, but some glimpse, or at least the possibility that there is some inner essence in you which needs to be discovered; an encouragement that if somebody else can do it, why can't you do it? Perhaps the methods he used in his own inner journey may help you to find methods suitable for yourself. Maybe a little bit modified, changed, but the same methods may be applicable.

But 112 methods of going inward have been available for 10,000 years. Not a single method more can be added. The science of inner search is complete. You can just look at those 112 methods, and it is my experience and many of my people's experience that when you come to the method that will be suitable for you, something immediately rejoices in you—as if

something in your heart has been touched, some bell starts ringing within you.

So just going through those 112 methods—and each method is described in two lines—you just go slowly and see which method synchronizes with you. Then give it a try. Most probably that will be the method. If by chance you don't succeed in it, then look again. Some other method may be even more striking. But for the whole of humanity all the methods are there. And when you come to the method that is going to be your journey, something immediately is lit up in your being. Your mind falls silent, you know—not from any outside authority, but by your own heartbeats—that "This is the method for me."

As you start working on the method you will see how relaxing it is, and how simple, smooth. On each step you will feel yourself more grounded, more rooted—no more phony, no more American, no more plastic. For the first time you will feel you are real, authentic. And as you go deeper with the method, the sense of joy, sensitivity, goes on increasing.

Love, for no reason at all, unaddressed to anybody—just a lovingness surrounds you. And when you reach to the very center of your being there is an explosion of immense light, and a fragrance that you have never known.

Those who are a little receptive may even become aware that something great has happened to you, because your face will take on a certain quality which you can find in the statues of Gautam Buddha. Your eyes, for the first time, will have a magnetism; your gestures will have a grace. Your whole being will be a beauty and a benediction to you and to all. As this experience ripens, you become a blessing to the whole existence.

It is true that no objective research can be done on it, but that does not mean that this subjective world does not exist. That will be a stupid conclusion. It will be like a blind man who cannot see the light; hence he concludes that the light does not exist.

There are things which are objectively available to be studied, but they are always *things*—not life, not love, not consciousness. All that is great is subjective. It is one of the greatest misfortunes of humanity that scientists

go on insisting that unless you can study something objectively, it does not exist. That means that in the lab of Albert Einstein, everything exists except Albert Einstein. Then who is doing all these experiments? Who is watching and researching, and who is finding electrons and protons and neutrons? They all exist because they are objective. Albert Einstein does not exist, because his consciousness is not available to objective study. This is sheer stupidity.

Your eyes cannot hear music; that does not mean that music does not exist. Your ears cannot see light, that does not mean light does not exist. It simply means you are using the wrong means—ears to see, eyes to hear.

The method of objective study is for things, matter. The inward journey —because it is not a research into matter, but into consciousness—needs different methods. Those are the methods I am calling meditations.

For the objective world, observation, experiments—these are methods. For the subjective world, witnessing, experiencing—these are the methods.

One of the fundamental rules of science is that everything exists with its polar opposite. The polar opposite is not contradictory, it is complementary. If love exists, hate exists; if beauty exists, ugliness exists. And if objective reality exists, you cannot deny subjective reality; otherwise, you will be going against the fundamental rule of science itself. Objective reality needs, as a polar opposite to it, a subjective reality. Certainly the same methods cannot be applied to both; different methods are needed.

Meditation will not help you to find atomic energy, nuclear weapons; otherwise, the East would have discovered all this nonsense long ago. Objective methods will not allow you to discover man's real being. And without knowing man's real being, you can have all the riches of the world, but deep inside you will remain a pauper, miserable. East and West—the objective approach and the subjective approach—both are half. My own effort is that they should become one. There is no need to divide.

Rudyard Kipling has stated, "West is West and East is East, and ne'er the twain shall meet." He is dead, but sometimes I think to drag him out of his grave and ask him, "Where is the line which divides East from West? They

are meeting everywhere." You are, in comparison to some place, East, in comparison to another place, West. And what nonsense is this, that "ne'er the twain shall meet"? The twain are always meeting on each point, because the same point can be called West and the same point can be called East. Kolkata is east of Mumbai, Mumbai is west of Kolkata. But Kolkata itself is west of Yangon, and Yangon is east of Kolkata.

Rudyard Kipling was the poet laureate of the British Empire. To me, he is simply an idiot. East and West are meeting everywhere, except in man. Things become easier; it is only a question of man's mind. In reality there is no division; the division is only mental.

In my people, that division has dropped. My people don't belong to East or to West; they claim the whole Earth as their own. They claim the objective reality as their own and they claim the subjective world as their own. To represent this, I have called the new man "Zorba the Buddha." Zorba represents the materialist, objective approach. Buddha represents the subjective, spiritual approach. Divided, both are poor. Neither of them is a full circle. Joined, they become immensely rich. Joined together, they experience the greatest ecstasy that is available to humanity.

You once said that drugs create chemical dreams—imaginary experiences. And J. Krishnamurti says that all yoga practices, all meditation techniques, are just like drugs—they produce chemical change and, hence, the experiences. Please comment.

Krishnamurti is right. Very difficult to understand, but he is right. All experiences are through chemical change—all, without any exception. Whether you take LSD or you fast, in both ways the body goes through chemical change. Whether you take marijuana or you do a certain *pranayam*, a breathing exercise, in both ways the body goes through chemical change. Try to understand it.

When you fast what happens? Your body loses a few chemicals because they have to be supplied every day by the food. If you don't supply those chemicals, then the ordinary balance is lost; and because fasting creates an imbalance you can start feeling a few things. If you fast long enough you will have hallucinations. If you fast for twenty-one days or more you will become incapable of judging whether what you are seeing is real or unreal, because for that, a particular chemical is needed and it is lost.

Ordinarily, if suddenly Krishna meets you on the road, the first idea to arise will be that you must be seeing some hallucination, some illusion, some dream. You will rub your eyes and you will look around, or you will ask somebody else, "Come here. Please, look. Can you see somebody standing just in front of me, Krishna-like?" But if you fast for twenty-one days, the distinction between reality and dream is lost. Then if Krishna is standing, you believe that he is there.

Have you watched small children? They cannot make a distinction between reality and dream. In the night they dreamed about a toy, and in the morning they are weeping and crying—"Where has the toy gone?" That particular chemical which helps you to judge has still to be created, only then will the child be able to make the distinction between real and unreal.

When you take alcohol that chemical is destroyed.

Mulla Nasruddin was teaching his son. Sitting in a pub, he was telling him when to stop. So he said, "Look. Look in that corner. When you start seeing four people instead of two, know well this is the time to stop drinking and go home."

But the son said, "Dad, there are not two people—only one is sitting!" The dad is already drunk.

When you take alcohol what happens? Some chemical change. When you take LSD what happens?—or marijuana or other things? Some chemical change, and you start seeing things which you had never seen. You start feeling things; you become very sensitive.

That is the trouble: You cannot persuade an addict to drop his drugs, because the real reality seems so flat, boring. Once he has seen the reality

through his chemicals, through chemical changes … The trees were more green and the flowers had more fragrance because he could project, he could create an illusory world. Now you tell him, “Stop. Your children are suffering, your wife is suffering, your job is going to the dogs—stop!” but he cannot stop, because he had a glimpse of an unreal world, but beautiful. Now if he stops, the world seems to be too rough, ordinary. The trees don’t look so green and the flowers don’t smell so beautiful; even the wife—for whose benefit you are trying to persuade him—looks very ordinary, dead, a routine affair. When he is under the influence of the drug his own wife becomes a Cleopatra, the most beautiful woman in the world. He lives a dream life.

All experiences are chemical—without any exception. When you breathe deeply you create very much oxygen inside the body; the quantity of nitrogen falls. More oxygen changes inner chemistry. You start feeling things which you never felt. If you whirl around as in dervish dances, fast, spin, the body changes; the chemicals change through spinning. You feel dizzy; a new world opens. All experiences are chemical.

When you are hungry the world looks different. When you are satisfied, satiated, the world looks different. A poor man has a different world, and a rich man has a different world. Their chemicals differ. An intelligent man has a different world, and a stupid man has a different world. Their chemicals differ. A woman has a different world; a man has a different world. Their chemicals differ.

When one becomes sexually mature, at the age of fourteen or fifteen, a different world arises because new chemicals are flowing in the bloodstream. For a child of seven, if you talk about sex and sexual orgasm, he will think you are foolish—“What nonsense are you talking?”—because those chemicals are not flowing, those hormones are not in the bloodstream. But at the moment of the age of fourteen, fifteen, the eyes are full of new chemicals—an ordinary woman suddenly is transformed.

Mulla Nasruddin used to go to the hills on holidays. Sometimes he would go for fifteen days and would be back by the tenth. The boss asked

him, “What is the matter? You asked for fifteen days’ leave, and you are back five days before?” And sometimes he would ask for two weeks’ leave and he would come after four weeks. “So what is the matter?” the boss asked.

The Mulla said, “There is a certain mathematics in it. In the hills I have a bungalow, and the bungalow is kept by an old, very ugly woman. So this is my criterion: When I start seeing that ugly woman as a beautiful woman, I run away. So sometimes it happens after eight days, sometimes ten days.… She is ugly and horrible. You cannot think that she can be beautiful. But when I start thinking about her and she starts coming into my dreams and I feel that she is beautiful, then I know that now this is the time to go back home; otherwise there is danger. So nobody knows. If I am healthy enough then it comes sooner, within seven days. If I am not so healthy then it takes two weeks. If I am very weak it takes three weeks. It depends on chemicals.”

All experiences are chemical—but one distinction has to be made. There are two ways. One is to put in the chemicals—inject, smoke, or throw into the body. They come from the outside; they are intruders. That’s what all drug people are doing around the world. The other way is to change the body by fasting, breathing.… That’s what all the yogis have been doing in the East. They belong to the same path; the difference is very little. The difference is that drug people take drugs from the outside, they intrude in the biochemistry of the body, and the yogis try to change the balance of their own bodies, not to intrude from the outside. But as far as I am concerned, both are the same.

But if you have any urge to experience, I will tell you to choose the path of the yogis, because that way you will not be dependent, you will be more independent. And that way you will never become an addict, and that way your body will retain its purity, its organic unity. That way, at least, you will not be an offense to the law—no police raid possible. And that way, you can go beyond easily. Hmm?… that is the most important thing.

If you take chemicals from the outside into the body, you will remain with them. It will be difficult, more and more difficult every day to go beyond. In fact you will become more and more dependent, so dependent that you will lose all life, all charm of life, and the drug experience alone will become your whole life, the whole center of it.

If you move through yoga, through the inner changes in the chemistry of the body, you will never be dependent, and you will be able to go beyond. Because the whole point of religion is to go beyond experiences. Whether you experience beautiful colors—rainbow all around through LSD—or you experience heaven through yoga exercises, basically there is no difference. In fact until you go beyond all experiences, all objective experiences, until you come to the point where only the witness remains and no experience to be experienced, only the experiencer remains, you have not touched the boundary of religion.

Krishnamurti is right. But the people who are listening to him are misunderstanding him. Thinking that all experiences are futile, they have remained ordinary; they have not made any effort. I know all experiences are futile, finally one has to leave them, but before you can leave them you will have to have them. They are like the staircase: It has to be left behind, but one has to go upwards. One can leave it only when one has crossed it. All experiences are childish, but one has to go through them to become mature.

The real religious experience is not an experience at all. Religious experience is not experience: It is to come to the experiencer where everything known/unknown, knowable/unknowable, disappears. Only the witnessing self remains, only a pure consciousness, with no experience to contaminate it—you don’t see Jesus, you don’t see Buddha, you don’t see Krishna standing there.

That’s why the Zen Masters say, “If you meet the Buddha on the path, kill him immediately.” Followers of Buddha say, “If you meet Buddha on the path, kill him immediately.” A great teaching. Hmm?… because Buddha is so beautiful you can be allured to the dream, and then you can go

on with closed eyes seeing Buddha or Krishna playing on the flute. You may be seeing a very religious dream, but it is still a dream, not reality.

The reality is your consciousness. Everything else has to be transcended. If you can remember that, then one has to pass through all experiences—but one has to pass *through*. If you are after experiences so much—as everyone is, that is part of the growth—it is better to choose yoga exercises than drugs. Yoga exercises are more subtle, more refined. You must be aware of the fact that India has experimented with all the drugs. America is just a newcomer in that world. From *somarasa* in the Rig-vedas to *ganja*, India has tried everything and has come to understand that this is just wasting time. Then India tried yoga exercises. Then, many times, persons like Buddha, Mahavir, reached a stage where they found that even yoga exercises are useless; they have to be dropped.

Krishnamurti is not saying something new. It is the experience of all the buddhas. But, remember, an experience can become an experience to you only when you attain to it. Nobody can give it to you; it cannot be borrowed. If you are still childish and you feel that you need some experiences, it is better to have them through yoga exercises. Finally, that, too, has to be dropped.

But if you choose between LSD and *pranayam*, it is better to choose *pranayam*. You will be less dependent and you will be more capable of transcending, because the awareness will not be lost in it. In LSD the awareness will be lost completely.

Always choose a higher thing. Whenever there is a possibility, and you want to choose, choose a higher thing. A moment will come when you will not like to choose anything … then choicelessness.

Yesterday while sitting in zazen I felt myself get hit with a stick on my head. But at that time nobody had hit me. Also today during your lecture I got hit twice on the head but no stick-hitter was around. Is this magicless magic?

It is sheer imagination, and on the path of meditation imagination is the greatest pitfall. Be aware of it. You can imagine so deeply and you can believe in your imagination so intensely that it can appear more real than the real.

Imagination is a great force. On the path of meditation, imagination is a barrier; on the path of love, imagination is a help. On the path of love, imagination is used as a device: You are told to imagine as intensely and passionately as possible. But on the path of meditation the same thing becomes a barrier.

Imagination simply means that you visualize a certain thing but you put so much energy into it that it almost becomes real. Every night we all dream. While dreaming, every dream looks real. To come to know in a dream that this is a dream will be the end of it; then you will find yourself awake. The dream can continue only if you believe that it is real. Even people who are very skeptical, doubting, of the scientific attitude, even they go on believing in the night, they go on believing in their dreams. Every morning you find that it was just imagination but again every night you become a victim to it. And again when the dream unfolds you start believing it.

On the path of meditation, the hold of that dream faculty has to be loosened. Gurdjieff used to say to his disciples, “Unless you can remember in a dream that it is a dream, you will never awaken.” This whole world is a dream—a dream is a private world, the world is a common dream. If you cannot awaken while dreaming, it will be impossible to awaken while you are awake, because now the dream is very big, and it is not only your energy that is creating the dream, it is the energy of all. It will be difficult. If you cannot come to see that something in your dream is false, when you alone are to decide and nobody else can interfere.…

It is nobody else’s business. You cannot invite anybody else into your dream because it is so private. A dream is an absolutely private world. You cannot invite anybody else into your dream, you cannot ask anybody else’s opinion about your dream—whether it is true or untrue. It depends

absolutely on you. And if you cannot even awaken in this, how will it be possible for you to awaken in the great *maya*, the great illusion that the world is?

So Gurdjieff used to say that the first effort is to awaken in a dream and see the dream as a dream. He had a few techniques for how to awaken in a dream. He would teach his disciples that every night, when they went to sleep, they should go on repeating as deeply as possible, as passionately as possible, "This time when I start dreaming in the night I will raise my hand and touch my head. And immediately when I touch my head the remembrance will happen to me that this is a dream." For months together the disciple would think, autosuggest. Every night falling into sleep they would repeat it again and again with deep passion, so that it entered into the very unconscious layers of the mind.

When it enters deeper than the dream then one day it happens; while dreaming, automatically the hand goes to the head and suddenly he remembers that this is a dream. But the moment he remembers that it is a dream, the dream simply withers away, fades out. He is awake while asleep, and the dream has left him.

If it happens that you awaken in a dream, in the morning the whole world has changed. It is no more the same world because your eyes are clear, you have attained to a certain clarity of perception. Now dreams cannot deceive you, now you see things as they are. You don't project.

Beware of imagination. You would like me to tell you that yes, it was me. You will feel very much fulfilled if it was me hitting your head. People like to believe in miracles; hence miracles happen because people like to believe. People feel happy believing in their dreams; they go on giving energy to their dreams. That's how you have lived for many, many lives in a dream world.

I am not going to cooperate with you in any way. It was sheer imagination, you imagined it. Now you want my help also?

I have heard,

The rabbi of Chelm was distracted by children as he was preparing a sermon. He hollered out the window to chase them away, "Hurry down to the river where a terrible monster is in the water. He is breathing fire, and is an ugly dragon."

The children ran to see what was going on. People followed them, the crowd grew.

As the rabbi saw the mob running, he asked, "Where is everyone going?"

"Down to the river where there is a monster breathing fire. It is an ugly green dragon."

The rabbi joined the race. "True, I did make it up," he thought, as he panted. "Still, you never can tell."

You may be creating something, but if others start believing it you will start believing it. This is your imagination. If I say, "Yes, it was true," then you will suddenly believe in it, and you will think that you have believed in me. You have simply taken my support for your own dream.

Mind is a great liar, it goes on lying to you. Beware of the tricks of the mind.

A little girl was always lying. She was given a Saint Bernard, and this little girl went out and told all the neighbors that she had been given a lion.

The mother called her and said, "I told you not to lie. You go upstairs and tell God you are sorry. Promise God you will never lie again."

She went upstairs and said her prayers and then came down.

Her mother said, "Did you tell God you are sorry?"

The little girl said, "Yes, I did and God said that sometimes he finds it hard to tell my dog from a lion, too."

That’s how it goes on. But I am not going to help you in any way, because any hint of help will be destructive for you. On the path of meditation, on the path of Zen, all imagination has to be avoided. You have to be indifferent about it.

And the more you enter into meditation, the more and more imagination will try to distract you. It is not a new phenomenon, it has always happened. All the great meditators have come across it. Buddha is distracted by Mara, the god of devils. Jesus is distracted by the devil. Sufi mystics are distracted by Satan. There is no Satan, no Mara, no devil—the real devil is in your mind, the imagination.

There are stories of Hindu seers that when they reach to the final step of their meditation they are distracted by Indra. He sends beautiful maidens, *apsaras*, to distract them. But why should anybody distract these poor saints? Why? They are not doing anybody any harm. They have left the world, they are sitting under their trees or in their caves in the Himalayas; why send beautiful maidens to them?

Nobody is sending anybody. There is no agency like that. Imagination is playing the last tricks, and when your meditation goes deep, deeper layers of imagination are provoked. Ordinarily, when meditation is not there, you live on the surface of the mind. Of course, your imagination is also superficial then. The deeper you move in meditation, the more the deeper layers of imagination will be revealed to you, they will be more real. They will be so real that you cannot even think that they can be imagination.

Now you can even bring proofs that they are not imagination. For example, this person who has been hit twice, he can even show his head and you can find the marks. Now, he will say, “How can it be imagination? Nobody has hit me—and these marks are here?” Then ask people who know about hypnosis. In deep hypnosis, the hypnotist suggests that he is putting fire in your hand, and he puts nothing—but the hand gets burnt. Now what happened? It was just that the imagination worked so tremendously. The body is also under control of imagination. So if you

think yourself beautiful you will become beautiful. If you think yourself ugly you will become ugly. Your imagination will give a mold to your body.

That's how there are fire walkers. If your imagination takes it deeply that you are not going to be burned and God is protecting you, you will not be burned. You can pass through a pit full of burning coals without being burned. But even if a slight suspicion arises in your mind, then immediately you will be burned. Because that slight suspicion is a loophole in your imagination. Then you are no longer protected by the seal of your own imagination.

So the deeper you go in meditation, the deeper will be the games of imagination. Sometimes it will come as *apsaras*, beautiful maidens, dancing, provoking, seducing you. Sometimes it will come as tremendous fire monsters throwing fire from their mouths. Or, anything that you can imagine will surround you. If you get caught into it, if for a single moment you forget that this is imagination, then the imagination has destroyed your penetration into meditation. You are thrown back to the surface again. Then you will have to seek the path again. So if you are sitting in *zazen*, as the questioner has said, then remember it.

But this is a good indication. That you could imagine so deeply shows that meditation is going deep. The deeper the meditation, the deeper will be the imagination. Only at the last point does meditation take over. Until the last, the struggle continues between imagination and meditation. And sometimes the imagination is so beautiful.… This is not such a beautiful imagination, you have been hit twice! Still you want to believe in it, because just to think that miracles have started to happen to you, just to think that your Master is working hard on you, just to think that he goes on making you aware and hits on your head when you were falling asleep, is very ego fulfilling.

There are many beautiful imaginations—they will come. Flowers will shower on you and you can almost smell them. It is possible that you can imagine very deeply that roses are falling on you and you can smell them.

That’s okay—but somebody else passing by your side may be able to smell your roses! Then it becomes tremendously powerful.

It means your imagination is not only passive, it has become active. You are creating a certain smell inside your body by your imagination. Your body has all that the earth has. The earth creates the rose. If the rosebush is not there you cannot smell roses in the earth, there is no smell. But if you put a rosebush there, one day suddenly it flowers and the smell is there. The earth was containing the smell and the rosebush helped the smell to come to an expression. Your body is earth, it contains all that is contained by earth. If your imagination is tremendous, not only will you smell, others also can smell the rose. But still it is imagination. Your imagination functioned just like a rosebush; it helped to express something that was hidden within you.

Man is earth. The word human comes from *humus*. *Humus* means the earth. The Hebrew word *adam* comes from a root that means the earth. We are made of earth, we are miniature earths. We carry all that is hidden in the earth—that is our potentiality, also. Once you help, through imagination your potential starts becoming actual.

But on the path of meditation, even beautiful experiences like these are to be avoided. Because once you get into them you are getting into the mind, and the whole effort is how to drop the mind, how to get rid of the mind. Once the mind is not there then you are completely separate from the body—mind is the bridge, mind connects you with the body. Mind dropped, there is the body, the earth, and there is you, the sky—totally separate realities. Then you have become a witness.

So if next time it happens to you—this magicless magic—and you feel a hit on the head, don’t be concerned by the hit, simply remain aware. Just watch. Whether it is true or untrue is irrelevant, remain a witness. Simply remain a watcher, don’t get involved in it in any way and soon it will disappear. Once you have learned the technique of how to drop the games of imagination, it is going to be tremendously beneficial to you. Because the more you go into meditation, the more and more imagination will be

coming. Stronger and stronger waves of imagination will pass through your being, and you will have to be aware and alert.

If it is difficult for you, impossible for you, then the path of meditation is not for you. Then the path of love, then the path of *bhakti* and devotion, where imagination is not avoided but used, is for you. Then you forget all about *zazen*, that path is not for you. Then you forget all about Buddha, Mahavira, that path is not for you. Then you move into the world of Meera, Chaitanya, Mohammed. Then you move into the world of devotion.

Remember, one thing can be a help on one path, and the same thing can be a hindrance on another path. For example, there are rails, the train runs on them, they are a help, without rails the train will not run. But if you start moving a car on those rails you will be in difficulty. They are a help for trains but they cannot be a help for cars. Cars need a more free way, more freedom. So remember always, a thing which is a hindrance on one path need not be a hindrance on another path.

But if you choose *zazen*.… I think the person who has asked this question will be tremendously benefited on the path of *zazen* because such imagination that he could believe it to be true simply shows that his sitting is helping. He is relaxing into deeper layers of consciousness.

I have too much sexual energy burning within my body. When I dance, sometimes I feel I am going to kill the whole world and at some stages so much anger and violence bubbles within my body that I can't channel the energy into meditation techniques and it drives me crazy. I don't feel to go into the sex act but violent energy is still burning like volcanic fire. I can't bear it. Please explain how to give a creative outlet to this energy.

The problem is created by the mind, not by the energy. Listen to the energy. It is showing you the right direction. It is not sexual energy which is creating the problem—it has never created any problems in the animals, in

the trees, in the birds. The energy creates problems because your mind has a wrong attitude about it.

This question is from an Indian lady. In India the whole upbringing is against sex. Then you create the problem. Then, whenever there is energy you will feel sexual, because something is incomplete within you. Something that is unfulfilled will always wait and it will assert energy, exploit energy.

In the dynamic methods of meditation much energy is created. Many hidden sources are tapped and new sources become available. If sex has remained an unfulfilled desire then this energy will start moving toward sex. You will become more and more sexual if you meditate.

Let me tell you one thing that happened in India. Jaina monks completely stopped meditating because of sexual energy. They forgot all about meditation because they were repressing sex so much that whenever they meditated, energy would rise. Meditation gives you tremendous energy. It is a source of eternal energy, you cannot exhaust it. So whenever energy arose they would start feeling sexual. They became afraid of meditations. They dropped them. The most essential thing that Mahavira had given to them they dropped, and the nonessential—fasting and keeping rituals—they continued. They fit with an antisexual attitude.

I am not antisexual because I am not antilife. So there is no problem where you think it is: The problem is in your head, not in your sexual glands. You will have to change your attitude; otherwise whatsoever you do will be colored by your sexuality. You meditate and it will become sexual; you look at somebody and your eyes will become sexual; you touch somebody and your hand will become sexual; you eat something and eating will become sexual.

People who deny sex start eating more. You can watch it in life. Freely flowing, sexually flowing people will not be very fat, they will not eat too much. Love is so satisfying, love is so fulfilling, they will not go on stuffing their body with food. When they can’t love, or when they can’t allow

themselves to move into love, they start eating too much. That becomes a substitute activity.

Go and see Hindu monks. They go on gathering unnecessary fat. They become ugly. That is another extreme. At one extreme are Jaina monks who cannot eat because they are afraid that once they eat, food will release energy and the energy will immediately move to the incomplete desire waiting for it. First it goes to the uncompleted experience which is hanging in the middle—that is the first requirement, so energy moves there. The body has a certain economy: Wherever energy is needed first, energy moves there first. There is a hierarchy of needs. A person who has been denying sex will have a hierarchy—sex will be first on the list, and whenever energy is available it will start moving to the most unfulfilled desire. So Jaina monks cannot eat well, they are afraid, and Hindu monks eat too much. The problem is the same but they have solved it in two extreme ways.

If you eat too much you start getting a certain sexual enjoyment from eating, from filling your belly too much. Too much food brings lethargy. And too much food is always a substitute for love because the first thing the child comes in contact with is the mother's breast. That breast is the first experience in the world and the breast gives two things to the child: love and food.

So love and food become deeply entangled with each other. Whenever love is missing, your childish mind will think, "Get more food. Supplement it." Have you ever watched? When you are feeling very full of love your desire to eat disappears, you don't feel so much appetite. But whenever love is missing, you start eating too much, you don't know what to do now. Love was filling a certain space inside you, now that space is empty and you don't know any other way to fill it than food. You create problems by denying nature, by rejecting nature.

So I would like to tell the questioner that it is not a question of meditation. Lady, you need love. You need a lover. And you need courage to move into it.

It is difficult to move into love—there are very hidden fears in it. Love creates as much fear as nothing else can, because the moment you start approaching the other you have to go outside yourself. And who knows? The other may accept you or may reject you. The fear arises. You start feeling hesitant—whether to take the move or not, whether to approach the other or not. Hence all over the world the cowardly ages of the past have decided for marriage instead of love, because if people were left open to love, very few people would be able to love. Most would die without love; they would live and drag out their lives without love.

Because love is dangerous.… The moment you start moving toward somebody else you are coming close to colliding with another world. Who knows if your approach will be accepted or rejected? How can you be certain the other is going to say yes to your need and to your desire? That the other is going to be compassionate, loving? How do you know? He may reject you. He may say no. You may say, “I love you” but what is the guarantee that he will also feel love for you? He may not. There is no necessity for it. The fear of rejection is very shattering.

So cunning and clever people decide not to move at all. Keep to yourself, then at least you are not rejected. You can go on enhancing your ego with the idea that nobody has ever rejected you, even though that ego is absolutely impotent and is not enough to fulfill you. You need to be needed; you need somebody to accept you; you need somebody to love you because only when somebody else loves you, will you be able to love yourself, not before it. When somebody accepts you, you will be able to accept yourself, not before it. When somebody else feels happy with you; you will start feeling happy with yourself, not before it. The other becomes a mirror.

Each relationship is a mirror. It reflects you. How can you know yourself without the mirror? There is no way. Others’ eyes become mirrorlike, and when somebody loves you, that mirror is very, very sympathetic toward you; very, very happy with you; delighted with you. In those delighted eyes you are reflected and for the first time a certain acceptability arises.

Otherwise you have been rejected from the very beginning. It is part of the ugly structure of society that each child comes to feel that he is not accepted for himself. If he does something good—of course, whatsoever the parents think is good—if he does that, he is accepted; if he does something wrong—what the parents think is wrong—he is rejected. The child sooner or later starts feeling, “I am not accepted for myself, not as I am, not intrinsically, but for what I do. Not my being is loved but my doing.” And that creates a deep self-rejection, a deep self-hatred. He starts hating himself.

If you don’t fall in love, if you don’t find lovers and friends who can accept you, you will remain with that rejection your whole life. Love is a must. You must move through it. You can come out of it one day, you can transcend it one day—it has to be transcended—but how can you transcend it if you never enter into it?

So don’t be afraid. And drop all nonsense from the head. Yes, there is fear. You may be rejected but don’t be afraid of that fear. That risk has to be taken, only then somebody will come and accept you. If you knock at a hundred doors and ninety-nine remain closed, don’t be afraid—one will open. Somebody is waiting for you. Somebody will be fulfilled through you and you will be fulfilled through somebody. Somebody is waiting to become a mirror for you because somebody is waiting to make you a mirror for himself. There is no other way to find out who that one is than to go on knocking, groping. It is risky, but life is risky.

So very clever people miss life, they never take the risk. Afraid of falling, they never walk; afraid of drowning, they never swim; afraid of rejection, they never move in love; afraid of failure, they never make any effort to succeed in anything—their life is not life at all. They are dead before their death. They die many times before they really die. Their whole life is nothing but a gradual death.

Live, and live intensely, and don’t take it as a personal offense if somebody cannot love you—there is no necessity. You were ready, you were available. If the other is not willing, that is for him to decide. Don’t

make it a wound, it is not. It simply says that you two don't fit—that's all—it doesn't say anything about you or about the other. Don't say that the other is wrong and don't think that it is because you are wrong that you are not accepted. It is just you could not fit.

It is good that the other did not deceive you, that he said, "Sorry, I don't feel any love for you." At least he was sincere and authentic. Because if he had said a formal yes, then your whole life would have been a mess. Be true. When you love, say it, and when you don't, say that, too. Be true and sincere.

And there are so many beautiful people in the world, why remain with yourself? Walk a few steps with somebody. Feel that rhythm also. That rhythm will satisfy you and the urge will disappear. And when the urge disappears, your meditation will be the first in the hierarchy. Meditation can be the first in the hierarchy only if you have not been denying yourself that which is natural.

A person who has been fasting cannot meditate because whenever he meditates he thinks about food, whenever he closes his eyes he visualizes food. A man who is denying love cannot meditate; whenever he meditates, immediately sexuality surrounds him.

Fulfill all natural needs, nothing is wrong in them. What is wrong in food, in sex? Nothing is wrong. Fulfill them. Be so natural that when you meditate there is no other thing waiting for your attention. If you fulfill your natural needs you will see that your dreams will disappear. In the night you will not dream because there is nothing to dream about. Fast, then you will dream about food; force celibacy on yourself, then you will dream about sex. If you are moving naturally, if you have found a tune between you and nature.… That's what I call *dharma*, that's what I call the ultimate law of life. Find yourself almost always in rhythm. Sometimes even if you go out of step come back again; remember and fall into line again. Remain with nature and you will reach to the goal; remain with nature and you will find God. You can even forget about God, then, too, you will find him—if you remain true to nature. Because when lower needs are fulfilled, higher needs

arise; when higher needs are fulfilled, ultimate needs arise. This is the natural economy of life.

If a person is hungry, how can he understand music? It is sheer absurdity to ask him to listen to classical music when he is hungry. Or to tell him to meditate or to sit in *zazen*. He cannot think anything about Buddha, cannot think anything about God or Jesus. He cannot meditate, his mind will flicker and waver; it will go again and again to his empty stomach. No, he cannot love poetry and he cannot love music when the first needs are unfulfilled. Give him fulfillment in the first, primary needs—food, shelter, love—and then suddenly the energy is released from the lower world and he will start reading poetry, listening to music; he will enjoy dancing. Now higher needs are arising: he would like to paint or sculpt. These are luxuries. They only come into existence when lower needs are fulfilled. And when these higher needs are also fulfilled—you have loved music, listened to music; you have loved poetry, enjoyed it; you have painted, danced—one day you will see a new realm of needs is arising called the ultimate needs: meditation, God, prayer.

If the first needs are not fulfilled, the second will not arise—and the third is out of the question. If the first needs are fulfilled then there is the possibility for the second needs to arise and a glimpse of the third to happen also. When the second is fulfilled, the third arises automatically on its own accord.

> *Just the other day in Kundalini meditation two dogs were watching. After a while one dog looked at the other and said, "When I act like that they give me worm pills."*

Of course, a dog has a dog's mind. He has his own world, terminology, understanding, concepts. He can only think that people who are doing Kundalini either have worms in their stomach or have gone crazy. That is natural to a dog's understanding.

Your mind has been conditioned for centuries by people who have not understood your real needs. They have not bothered at all. They were looking for something else and they have managed that very well … they were looking for how to dominate people. The easiest way is to create a guilty conscience—then it is very easy to dominate people. Once the guilt exists you will be dominated by one or the other, by this or that, but you will be dominated. A guilty person never feels at ease with himself, he cannot have any confidence; he knows that he is wrong so he goes and finds a leader, he goes and finds some church, he goes and finds somebody to guide him. He is unconfident, hence the need arises. Politicians, priests, have worked very hard to create a guilty conscience in everybody. Now that guilty conscience is creating trouble.

Drop it. Life is yours. It belongs to nobody else. No politician, no priest has anything to do with it. Don't allow anybody to meddle with your life. It is totally yours.

Your body is giving you the right indication; the body is very wise. The mind is a very late arrival. The body has lived millions of years, it knows what is needed. It is the mind that interferes. Mind is very immature, body is very mature. Listen to the body.

And when I say listen to the body, I don't mean remain confined to the body. If you listen to the body, the body will not have anything to say to you—things will be settled. When the body is at ease, relaxed, and there is no tension, and the body is not fighting for something, is not trying to attract your attention because you are not fulfilling a need, when the body is calm and quiet, you can float high, you can fly high, you can become a white cloud. But only when body needs are truly looked after. The body is not your enemy, it is your friend. The body is your earth, the body has all your roots. You have to find a bridge between you and your body. If you don't find that bridge, you will be constantly in conflict with your body—and a person who is fighting with himself is always miserable.

The first thing is to come to a peace pact with your body and never break it. Once you have come to a peace pact with your body, the body will

become very, very friendly. You look after the body, the body will look after you—it becomes a vehicle of tremendous value, it becomes the very temple. One day your body itself is revealed to you as the very shrine of God.

Can one be absorbed in doing something—for instance, these dynamic meditation techniques—with absolute total intensity, and at the same time remain a witness who is separate, apart?

You think that a witness is something apart, separate. It is not. Your intensity, your wholeness, is your witness. So when you are witnessing and doing something you are not two—the doer is the witness.

For example, you are dancing. You are dancing: The dancer and the witness are not two, there is no separation. The separation is only in language. The dancer is the witness. And if the dancer is not the witness then you cannot be total in the dance, because the witness will need some energy and you will have to divide yourself. A part will remain a witness and the remaining will move in the dance. It cannot be total, it will be divided. And this is not what is meant, because really this is the state of a schizophrenic—divided, split. It is pathological. If you become two you are ill. You must remain one. You must move totally into the dance, and your totality will become the witness. It is not going to be something set apart, your wholeness is aware. This happens.

So don’t try to divide yourself. While dancing become the dance. Just remain alert; don’t fall asleep, don’t be unconscious. You are not under a drug, you are alert, fully alert. But this alertness is not a part standing aloof; it is your totality, it is your whole being.

Only in language will you appear two, the dancer and the witness, but deep down you are the one. The whole dancer is alert. Then only peace, equilibrium, silence, will happen to you. If you are divided there will be

tension, and that tension will not allow you to be totally here and now, to merge into existence.

So remember that, don't try to divide. Become the dancer and still be aware. This happens. This I am saying through my experience. This I am saying through many others' experiences who have been working with me. This will happen to you also. This may have happened to many already. But remember this: Don't get split. Remain one and yet aware.

It seems I used to be able to meditate—I think. A beautiful, silent, transparent state would arrive from somewhere; I presumed this was meditation. Now, nothing comes except a racing mind. What happened?

It almost always happens this way. The days when you were feeling a kind of meditation happening to you were the days you were not looking for it—it was happening to you. Now you are trying to make it happen, and that makes all the difference. All the things that are really valuable in life only *happen*; you cannot make them happen, you cannot *do* them. It may be meditation, it may be love, it may be blissfulness, it may be silence.… Anything that goes beyond your mind is beyond your capacity to do it; you can only do things which come in the territory of the mind.

The mind is the doer, but your being is not a doer. Your being is just an opening, and a deep acceptance of whatever happens, with no complaint, with no grudge—just a pure gratefulness. And that, too, is not done by you; that is also part of the happening. We have to make this distinction very clear; almost everybody gets confused. Something happens to you—it is so beautiful, so blissful—the mind starts immediately desiring that it should happen more, that it should happen more often, that it should go deeper. The moment mind comes in, it disturbs everything. Mind is the devil, the destroyer.

So one has to be very aware that mind should not be allowed to interfere in things of the beyond. Mind is perfectly good as a mechanic, a technician. Give your mind what it can do, but don't let it interfere in things which are beyond its capacity. But one of the problems is that mind is nothing but desiring—desiring for more. As far as the world of doing is concerned, you can have a bigger house, you can have a better house, you can have better furniture—you can do everything better; it is within the capacity of the mind.

But beyond the mind … mind can only desire, and each desire is going to be frustrated. Instead of bringing more meditation, it will bring you more frustration. Instead of bringing you more love, it will bring to you more anger. Instead of silence and peace, it will bring more traffic of thoughts—and that happens to almost everybody. So it is something natural that one has to grow out of.

You are saying, "I used to be able to meditate. A beautiful, silent, transparent state would arrive from somewhere; I presumed this was meditation." Neither were you expecting it, nor were you desiring it; it was just a guest, like a breeze that comes to you. But you cannot keep it, and you cannot order it to come. It comes when it comes. Once you understand this, you stop trying.

You have heard the expression, "Try and try again." I would like to say to you: Untry and untry again. Whenever the idea of trying arises, immediately drop it. It is going to lead you into failure, into frustration, and if you can drop it … and everybody can drop it, because it never brings anything. What is the problem in dropping the failure, frustration, despair, and hopelessness? Just drop them and forget all about meditation.

One day, suddenly, you will find a window opens, and a fresh breeze with new rays has filled your heart. Again, don't commit the same mistake! Be thankful for what is happening, but don't ask for more—and more will be coming. Don't ask, "Come again"—your asking will become the barrier.

It will come again, it will come more often. Slowly, slowly it becomes your heartbeat; waking, sleeping, it is always there, it never goes. But it is

not your doing. You cannot brag that “I have done it.” You can only say, “I have allowed the unknown to do it to me.” It is always from the unknown that great experiences enter into our small hearts, and when we are trying hard to get them, we become so tense that the very tension prevents them.

When you are not trying, and you are relaxed—you are not even bothered about meditation and things like that—you suddenly find the footsteps of the unknown, something from nowhere, approaching you. Look at it with wonder, not with desire. Look at it with gratitude, but not with greed.

You are saying, “Now, nothing comes except a racing mind. What happened?” You became aware of the unknown. A little taste of meditation, and you became greedy, desirous. Your desire, your greed spoiled the whole game. Still, everything can be put right. You see the mind continuously racing; let it race—you simply watch, just be a bystander, an observer.

Just watching the mind is one of the greatest secrets of life, because it does not show that it works—but it works! Just as you watch, indifferent, uninterested, as if it has nothing to do with you, those thoughts start getting thinner; there is less traffic on the track of the mind.

Slowly, slowly there are small gaps, and in those gaps you will have a glimpse of what you used to have. But don’t jump upon it, don’t be greedy. Enjoy it, it will also pass; don’t try to cling to it. Thoughts will start coming again; again a gap will come, a bigger gap. Slowly, slowly bigger gaps will be happening when the mind will be empty.

In that empty mind the beyond can enter into you, but the basic condition is that you should not cling to it. If it comes—good; if it does not—good. Perhaps you are not ripe, perhaps it is not the time—still, be grateful. One has to learn watchfulness and gratefulness. Even when nothing is happening that you deep down want to happen, still be grateful. Perhaps it is not the right time for you, perhaps it will not help your growth.

I have often told you the story of a Sufi mystic, Junnaid. He was the master of al-Hillaj Mansoor and because of Mansoor he became very famous. Mansoor was killed by the orthodox, traditionalist fanatics, and

because of Mansoor, Junnaid's name also became famous—Mansoor was Junnaid's disciple.

Junnaid used to go for a pilgrimage every year to the Mohammedan holy place, Kaaba. It was not very far from his place, and Mohammedans are expected by their tradition at least once in a life to go to Kaaba; otherwise they are not complete Mohammedans. But Kaaba was so close to his place that every year he used to go with his disciples. He was the revolutionary kind of saint. In fact, any kind other than the revolutionary are not saints—just facades, actors, pretenders, and hypocrites.

The people in the villages where Junnaid had to pass were very angry with him. A few villages were so angry that they would not give him anything to eat, or even water to drink and would not allow him to stay in the village.

It was Junnaid's usual prayer—Mohammedans pray five times a day—and after each prayer he would raise his hands to God and he would say, "I am so grateful to You. How should I express my gratefulness? You take care of me in every possible way; Your compassion is infinite, your love knows no bounds."

The disciples were tired because five times every day, and in situations where they could see there is no care taken by God—they have not received food, they have not received water, they have not received shelter from the hot sun in the desert.… Once it happened that for three days continually they were thrown out, stoned, given no food, no water, no shelter; but Junnaid continued his prayer the same way.

On the third day, the disciples freaked out. They said, "Enough is enough. Why are you saying, 'You are compassionate,' 'Your love is great,' 'You take care of us in every possible detail?' For three days we have not eaten a single thing, we are thirsty, we have not slept under shelter, we have been sleeping in the desert, shivering in the cold night. For what are you being grateful?"

The answer that Junnaid gave to his disciples is worthy of being remembered. He said, "For these three days, do you think I cannot see that

food has not been given to us, that we have been thrown out, that we have been stoned, that we are thirsty, that for three days we had to remain in the open desert…? Don't you see that I am also aware of it? But this does not mean that he is not taking care of us. Perhaps this is the way he is taking care of us; perhaps this is what we need at this time.

"It is very easy, when life is going comfortably, to thank God. That thankfulness means nothing. These three days I have been watching. Slowly, slowly, all of you have stopped thanking Him after the prayer; you failed the test. It was a beautiful test. Even if death comes to me, I will die with gratefulness. He gave me life; He took it away. It was His, it is His, it will be His. Who am I to interfere in His affairs?"

So there will be times when you will not find any moment of peace, silence, meditation, love, blissfulness. But do not lose hope. Perhaps those moments are needed to crystallize you, to make you strong. Be grateful not only when things are going good, but be grateful when everything is going wrong. A man who can be grateful when everything is going wrong is really grateful; he knows the beauty of gratefulness. For him, things can go wrong forever, but his gratefulness is such a transforming force, it is going to change everything.

So don't be worried about the racing mind; let it race. Allow it to race as fully as possible; don't prevent it, don't try to stop it—you just be a watcher. You get out of the mind and let the mind race, and soon, without fail, as a natural law, gaps will start happening. And when gaps happen, don't get too happy that, "I have got it." Remain relaxed. Enjoy those gaps also, but without greed and without desire, because they will disappear; and they will disappear soon if you become greedy. If you are ungreedy, undesirous, they may stay longer.

This is the whole training of meditation. Soon, the day comes when the mind is completely silent, filled with great joy, silence. But remember, it is not your doing. If even for a single moment you think it is your doing, it may disappear. Always remember that you are the doing of existence. All

that is great is going to happen to you not by your effort, but by your relaxed openness, availability.

Just keep your doors open.

The guest will come—it has never been otherwise.

The guest always comes.

Pat's son became an actor, and one evening rushed home to his father in a state of great excitement. "Guess what, Dad," he announced, "I have just been given my first part. I play a man who has been married for twenty-five years."

"Keep it up my son," said Pat, "someday you may get a speaking part, too."

In your case, it is just the opposite. Right now you are in the speaking part; just keep on, someday you will certainly get the silent part, too. But there is nothing to be worried about. Life has to be taken very playfully, with a great sense of humor. In good times and bad times, when things are happening and when things are not happening, when the spring comes and when, sometimes, the spring does not come to you.…

Remember, we are not the doers as far as things beyond mind are concerned; we are only receivers. And to become a receiver you have just to become a watcher of your mind, because through watching those gaps appear. In those gaps your door is open. And through that door, stars can enter into you, flowers can enter into you. Even when stars and flowers enter into you, don't be greedy, don't try to keep them in. They come out of freedom and you should remember, they will remain with you only in freedom. If you destroy their freedom, they are destroyed, too. Their freedom is their very spirit.

It is my continual experience of thousands of people that when they come for the first time to meditate, meditation happens so easily because they don't have any idea what it is. Once it has happened, then the real

problem arises—then they want it, they know what it is, they desire it. They are greedy for it; it is happening to others and it is not happening to them. Then jealousy, envy, all kinds of wrong things surround them.

Always remain innocent as far as things beyond mind are concerned. Always remain amateur, never become an expert. That is the worst thing that can happen to anybody.

Note

13. Osho Active Meditations for Modern Man

[1]Editor’s note: Osho has developed a number of active meditations especially for modern men and women. Many of them involve a period of intense physical activity and catharsis, followed by a period of silent watching and celebration. All of these meditations are accompanied by music, to help guide the meditator through the different stages. This book contains instructions and a link to the music for one of the more feminine, passive techniques—Osho Nadabrahma Meditation (see Appendix). Other, more active techniques include Osho Dynamic Meditation, Osho Kundalini Meditation, and Osho Nataraj Meditation.

Appendix

OSHO NADABRAHMA MEDITATION



Introduction

Osho Nadabrahma is a mantra meditation, and mantra is one of the most potential ways. It is very simple yet tremendously effective, because when you chant a mantra or you chant a sound your body starts vibrating; your brain cells particularly start vibrating.

If rightly done your whole brain becomes tremendously vibrant, and the whole body also. Once the body starts vibrating and your mind is already chanting, they both fall in a tune. A harmony—which is ordinarily never there—between the two. Your mind goes on its way, your body continues on its own. The body goes on eating, the mind goes on thinking. The body goes on walking on the road, the mind is moving far away in the stars. They never meet—they both go on separate pathways, and that creates a split.

The basic schizophrenia is created because the body goes in one direction, the mind goes in another direction. You are the third element—you are neither the body nor the mind, so you are pulled apart by these two. Half of your being is pulled by the body and half of your being is pulled by your mind. So there is great anguish—one feels torn apart. In a mantra meditation—Nadabrahma or any kind of chanting—this is how the mechanism works: When you start chanting a sound—and any sound will

do, even *abracadabra*—if you start resounding inside, the body starts responding. Sooner or later a moment comes when the body and the mind are both together in one direction for the first time. When body and mind are both together, you are free from the body and the mind—you are not torn apart. Then the third element which you are in reality—call it soul, spirit, *atma*, anything—that third element is at ease because it is not being pulled in different directions.

The body and the mind are so much engrossed in chanting that the soul can slip out of them very easily, unobserved, and can become a witness—can stand out and look at the whole game that is going on between the mind and the body. It is such a beautiful rhythm that the mind and body never become aware that the soul has slipped out … because they don't allow it so easily, mm? They keep their possession. Nobody wants to lose his possession. The body wants to dominate the soul, the mind wants to dominate the soul. This is a very sly way to get out of their hold. They become drunk with the chanting, and you slip out!

So in the Nadabrahma Meditation, remember this: Let the body and mind be totally together, but remember that you have to become a witness. Get out of them, easily, slowly, from the back door, with no fight, with no struggle. They are drinking—you get out, and watch from the outside.…

This is the meaning of the English word *ecstasy*—to stand outside. Stand outside and watch from there … and it is tremendously peaceful. It is silence, it is bliss, it is benediction.

This is the whole secret of chanting—that's why chanting has prevailed down the centuries. There has never been a religion that has not used chanting and mantra. But there is a danger also! If you don't get out, if you don't become a witness, there is a danger—then you have missed the whole point. If you become drunk with the body and the mind and your soul also becomes drunk, then chanting is an intoxicant. Then it is like a tranquilizer—it will give you a good sleep, that's all. It is a lullaby. Good—nothing wrong in it—but not of any real value either.

So this is the pitfall to be remembered: chanting is so beautiful that one wants to get lost. If you are lost, then good, you enjoyed a rhythm, an inner rhythm, and it was beautiful and you liked it, but it was like a drug—it is an acid trip. By chanting, by the sound, you created certain drugs in your body.

Chanting creates chemical changes in the body, and those changes are no different than marijuana or LSD. Some day, when research goes deeper into meditation, they are going to find that chanting creates chemical changes—just as fasting also creates chemical changes.

After the seventh or eighth day of fasting, one feels tremendously jubilant, weightless, very glad for no reason, delighted—as if all burden has disappeared. Your body is creating a certain chemical change.

I am as much against LSD as I am against fasting. And if chanting is used as a drug, I am against it. So the point to be remembered is that you have to use the sound, the chanting, the mantra, not as an intoxicant for your being. Let it be an intoxicant for the body and the mind but you slip out of it before you become intoxicated; you stand out and you watch. You see the body swaying and you see the mind feeling very very peaceful and calm and quiet. Watch from the outside and be alert like a flame.

If this is not done you will have a good sleep but nothing more. Then it is a good thing for health but nothing for the ultimate growth.

So remember to slip out of it. Let the body get drunk, let the mind get drunk, let them fall into a deep love affair with each other, and you slip out of it. Don’t stay there longer—otherwise you will fall asleep. And if one falls asleep, it is not meditation. Meditation means awareness. So remember it!

Osho Nadabrahma Meditation Instructions

Nadabrahma is an old Tibetan technique, which was originally done in the early hours of the morning. It can be done at any time of the day, alone or with others, but have an empty stomach and remain inactive for at least

fifteen minutes afterward. The meditation lasts an hour, and there are three stages.

First Stage: 30 minutes

Sit in a relaxed position with eyes closed and lips together. Start humming, loudly enough to be heard by others and create a vibration throughout your body. You can visualize a hollow tube or an empty vessel, filled only with the vibrations of the humming. A point will come when the humming continues by itself and you become the listener. There is no special breathing and you can alter the pitch or move your body smoothly and slowly if you feel it.

Second Stage: 15 minutes

The second stage is divided into two 7½-minute sections. For the first half, move the hands, palms up, in an outward circular motion. Starting at the navel, both hands move forward and then divide to make two large circles mirroring each other left and right. The movement should be very slow—so slow that at times there will appear to be no movement at all. Feel that you are giving energy outward to the universe.

After 7½ minutes turn the hands, palms down, and start moving them in the opposite direction. Now the hands will come together toward the navel and divide outward to the sides of the body. Feel that you are taking in energy. As in the first stage, don’t inhibit any soft, slow movements of the rest of your body.

Third Stage: 15 minutes

Sit or lie absolutely quiet and still.

Osho Nadabrahma Meditation for Couples

Partners sit facing each other, covered by a bedsheet and holding each other’s crossed hands. It is best to wear no other clothing. Light the room only with four small candles and burn a particular incense, kept only for this meditation.

Close your eyes and hum together for thirty minutes. After a short while the energies will be felt to meet, merge, and unite.

Osho International Meditation Resort

Location: Located one hundred miles southeast of Mumbai in the thriving modern city of Pune, India, the OSHO International Meditation Resort is a holiday destination with a difference. The Meditation Resort is spread over forty acres of spectacular gardens in a gorgeous tree-lined residential area.

Uniqueness: Each year the meditation resort welcomes thousands of people from more than one hundred countries. The unique campus provides an opportunity for a direct personal experience of a new way of living—with more awareness, relaxation, celebration, and creativity. A great variety of around-the-clock and around-the-year program options are available. Doing nothing and just relaxing is one of them!

All programs are based on the OSHO vision of "Zorba the Buddha"—a qualitatively new kind of human being who is able *both* to participate creatively in everyday life *and* to relax into silence and meditation.

Meditations: A full daily schedule of meditations for every type of person includes methods that are active and passive, traditional and revolutionary, and in particular the OSHO Active Meditations™. The meditations take place in what must be the world's largest meditation hall, the Osho Auditorium.

Multiversity: Individual sessions, courses, and workshops cover everything from creative arts to holistic health, personal transformation, relationship and life transition, work-as-meditation, esoteric sciences, and the "Zen" approach to sports and recreation. The secret of the Multiversity's success lies in the fact that all its programs are combined with meditation, supporting an understanding that as human beings we are far more than the sum of our parts.

Basho Spa: The luxurious Basho Spa provides for leisurely open-air swimming surrounded by trees and tropical green. The uniquely styled, spacious Jacuzzi, the saunas, gym, tennis courts … all are enhanced by their stunningly beautiful setting.

Cuisine: A variety of different eating areas serve delicious Western, Asian, and Indian vegetarian food—most of it organically grown especially for the Meditation Resort. Breads and cakes are baked in the resort's own bakery.

Night Life: There are many evening events to choose from—dancing being at the top of the list! Other activities include full-moon meditations beneath the stars, variety shows, music performances, and meditations for daily life.

Or you can just enjoy meeting people at the Plaza Café, or walking in the nighttime serenity of the gardens of this fairy tale environment.

Facilities: You can buy all your basic necessities and toiletries in the Galleria. The Multimedia Gallery sells a large range of OSHO media products. There is also a bank, a travel agency, and a Cyber Café on campus. For those who enjoy shopping, Pune provides all options, ranging from traditional and ethnic Indian products to all global brand-name stores.

Accommodation: You can choose to stay in the elegant rooms of the Osho Guesthouse, or for longer stays opt for one of the Living-In program packages. Additionally there is a plentiful variety of nearby hotels and serviced apartments.

www.osho.com/meditationresort



About Osho

Osho defies categorization. His thousands of talks cover everything from the individual quest for meaning to the most urgent social and political issues facing society today. Osho's books are not written but are transcribed from audio and video recordings of his extemporaneous talks to international audiences. As he puts it, "So remember: Whatever I am saying is not just for you.… I am talking also for the future generations."

Osho has been described by the *Sunday Times* in London as one of the "1000 Makers of the 20th Century" and by American author Tom Robbins as "the most dangerous man since Jesus Christ." *Sunday Mid-Day* (India) has selected Osho as one of ten people—along with Gandhi, Nehru, and Buddha—who have changed the destiny of India.

About his own work Osho has said that he is helping to create the conditions for the birth of a new kind of human being. He often characterizes this new human being as "Zorba the Buddha"—capable both of enjoying the earthy pleasures of a Zorba the Greek and the silent serenity of a Gautama the Buddha.

Running like a thread through all aspects of Osho's talks and meditations is a vision that encompasses both the timeless wisdom of all ages past and the highest potential of today's (and tomorrow's) science and technology.

Osho is known for his revolutionary contribution to the science of inner transformation, with an approach to meditation that acknowledges the accelerated pace of contemporary life. His unique OSHO Active

Meditations are designed to first release the accumulated stresses of body and mind, so that it is then easier to take an experience of stillness and thought-free relaxation into daily life.

Two autobiographical works by the author are available:
Autobiography of a Spiritually Incorrect Mystic
Glimpses of a Golden Childhood

For more information:

www.OSHO.com

A comprehensive multilanguage Web site including a magazine, OSHO Books, OSHO TALKS in audio and video formats, the OSHO Library text archive in English and Hindi, and extensive information about OSHO Meditations. You will also find the program schedule of the OSHO Multiversity and information about the OSHO International Meditation Resort.

Web sites:

www.OSHO.com/resort
www.OSHO.com/allaboutOSHO
www.OSHO.com/magazine
www.OSHO.com/shop
www.youtube.com/OSHO
www.oshobytes.blogspot.com
www.Twitter.com/OSHO
www.facebook.com/pages/OSHO.International
www.flickr.com/photos/oshointernational

To contact OSHO International Foundation:

www.osho.com/oshointernational
oshointernational@oshointernational.com

Also by Osho

OSHO LIFE ESSENTIALS SERIES

Destiny, Freedom, and the Soul
Fame, Fortune, and Ambition
Innocence, Knowledge, and Wonder
Power, Politics, and Change
Belief, Doubt, and Fanaticism
The Journey of Being Human

INSIGHTS FOR A NEW WAY OF LIVING SERIES

Awareness
Compassion
Courage
Creativity
Freedom
Intelligence
Intimacy
Intuition
Joy
Maturity

OTHER BOOKS

The Man Who Loved Seagulls
Life, Love, Laughter
Being in Love
Emotional Wellness
The Book of Understanding

Autobiography of a Spiritually Incorrect Mystic

The Book of Secrets

Pharmacy for the Soul

Love, Freedom, Aloneness

Meditation: The First and Last Freedom

Sex Matters

Your Answers Questioned

Osho Zen Tarot

Tao: The Pathless Path

Zen: The Path of Paradox

Yoga: The Science of the Soul

Tarot in the Spirit of Zen

Meditation for Busy People

Body Mind Balancing

AUDIO

Book of Secrets: Keys to Love and Meditation

Ah, This!

The Heart Sutra

TAO: The Three Treasures

Osho Meditations on Buddhism

Osho Meditations on Tantra

Osho Meditations on Tao

Osho Meditations on Yoga

Osho Meditations on Zen

OSHO is a registered trademark of Osho International Foundation,
www.osho.com/trademarks.

LEARNING TO SILENCE THE MIND. Copyright © 2012 by OSHO International Foundation, New York, www.osho.com/copyrights. All rights reserved. For information, address St. Martin's Press, 175 Fifth Avenue, New York, N.Y. 10010.

www.stmartins.com

The material in this book are questions and Osho's responses selected from various talks by Osho given to a live audience. All of Osho's talks have been published in full as books, and are also available as original audio recordings. Audio recordings and the complete text archive can be found via the online OSHO Library at www.osho.com.

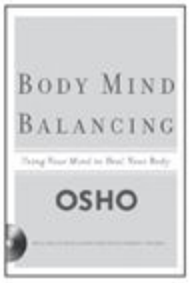
Cover design by Kerri Resnick
Cover photograph © Panoramic Images/Getty Images

ISBN 978-1-250-00622-6 (trade paperback)
ISBN 9781250015839 (e-book)

First Edition: August 2012

OSHO

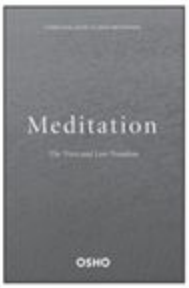
LOOK WITHIN...



BODY MIND BALANCING: USING YOUR MIND TO HEAL YOUR BODY

Developed by Osho, BODY MIND BALANCING is a relaxation and meditation process for reconnecting with your body, complete with a guided audio process. The guided meditation and relaxation process, "Reminding Yourself of the Forgotten Language of Talking to Your BodyMind," accompanies the text on CD.

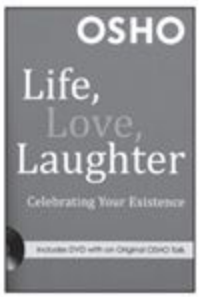
ISBN: 978-0-312-33444-4 • Paperback w/CD
$16.99/$18.99 Can.



MEDITATION: THE FIRST AND LAST FREEDOM

A practical guide to integrating meditation into all aspects of daily life, which includes instructions for more than 60 meditation techniques, including the revolutionary Osho Active Meditations.™

ISBN: 978-0-312-33663-9 • Paperback • $15.99/$18.50 Can.



LIFE, LOVE, LAUGHTER: CELEBRATING YOUR EXISTENCE

In this collection of reflections, Osho's inspiring and loving stories go far beyond the usual chicken-soup fare. Osho mixes entertainment and inspiration, ancient Zen stories and contemporary jokes to help us find love, laughter, and ultimately, happiness. An original talk by Osho on DVD is included.

ISBN: 978-0-312-53109-6 • Paperback w/DVD
$14.95/$18.95 Can.



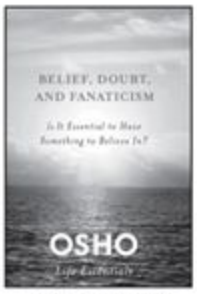
LOVE, FREEDOM, ALONENESS: THE KOAN OF RELATIONSHIPS

Love can only happen through freedom and in conjunction with a deep respect for ourselves and the other. Is it possible to be alone and not lonely? Where are the boundaries that define "lust" versus "love" and can lust ever grow into love? Osho offers unique, radical, and intelligent perspectives on these and other essential questions, as well as a golden opportunity to start afresh with ourselves, our relationships to others, and to find fulfillment and success for the individual and for society as a whole.

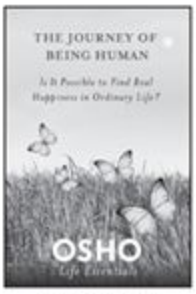
ISBN: 978-0-312-29162-4 • Paperback • $15.99/$18.50 Can.

OSHO LIFE ESSENTIALS

The Osho Life Essentials series focuses on the most important questions in the life of the individual. Each volume contains timeless and always contemporary investigations into and discussions of questions vital to our personal search for meaning and purpose.



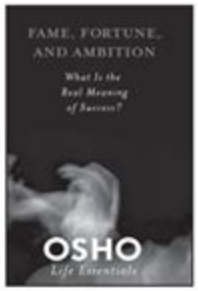
978-0-312-59548-7



978-0-312-59547-0



978-0-312-59543-2



978-0-312-59544-9



978-0-312-59545-6



978-0-312-59546-3

Please visit www.osho.com or www.stmartins.com/osho for additional information on these titles.

ST. MARTIN'S GRIFFIN

OSHO INSIGHTS FOR A NEW WAY OF LIVING SERIES

The Insights for a New Way of Living series aims to shine light on beliefs and attitudes that prevent individuals from being their true selves. Each book is an artful mixture of compassion and humor, and readers are encouraged to confront what they would most like to avoid, which in turn provides the key to true insight and power.



978-0-312-53857-6



978-0-312-20517-1



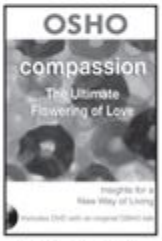
978-0-312-27563-1



978-0-312-27566-2



978-0-312-20519-5



978-0-312-36568-4

Please visit **www.stmartins.com/osho** for additional information on these titles, as well as *FREEDOM*, *INTELLIGENCE*, *INTUITION*, and *MATURITY*.

OSHO TAKE A NEW LOOK www.OSHO.com

ST. MARTIN'S GRIFFIN